THE CANADIAN JEWISH [illegible]

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"Cash Day" To Call In Ten Millions Pledged

Overall pledges of $10,000,000 are still outstanding in the United Jewish Appeal, Samuel D. Leidesdorf, chairman of the drive in New York, announced, according to the New York Times.

With cash imperative to transport 50,000 Jews from Eastern Europe and North Africa to Israel this year, Mr. Leidesdorf told 183 trade group representatives that October 8 had been designated as "Cash Day" (Cash Day) to call in unpaid pledges in 1,200 communities.

In New York, $2,000,000 by October 8 is the goal, Mr. Leidesdorf said. With Jerome J. Udell, a general chairman, presiding, $265,000 was called in at the luncheon meeting at the Biltmore Hotel. Louis Broido, who accepted the chairmanship of the cash emergency campaign by cable from Israel on August 22 after seeing conditions there, confirmed the pressing nature of the campaign. The salvation of Israel today is cash, Mr. Broido said.

To illustrate ways in which the money must be used, Mr. Broido cited immigrants living in camps between nearly completed housing lacked roofs, and irrigation systems were held up for lack of pipe.

"We must not let the Joint Distribution Committee down in helping Jews beat emigration deadlines in Israel," Mr. Broido said. The committee, he added, faces exhaustion of its transportation funds after having moved 114,000 Jewish refugees this year at a cost of $11,500,000.

Jews who escaped from Russia told him it was "impossible for any Jew to live behind the Iron Curtain," Mr. Broido added, and "life for a Jew in an Arab country [illegible] insecure."

[illegible] Israel to the [illegible] West after [illegible] Gimbels, vice-president of Gimbels, said jokingly that he was surprised that Israel "didn't name some one from Macy's cash chairman instead of someone from Gimbels."

Gave Start To Famous Negro Musicians

Sigmund Gale, seventy-one, one of the owners and founders of Harlem's Savoy Ballroom, died in his office at the ballroom, Lenox Avenue and 140th Street, New York. Mr. Gale lived at the Master Hotel, 310 Riverside Drive.

Formerly in the luggage business, Mr. Gale opened the ballroom with his son, Moe, in 1926 to give the people of Harlem a place to dance and listen to good jazz. Before they knew it, they found that they were running not only a ballroom but had become a medium for the discovery of Negro bands and singers. Since then every name band in the country has played at the block-long ballroom and it was the subject of a hit song, "Stompin' at the Savoy."

Mr. Gale and his son pulled such talent out of oblivion as Cab Calloway, whose "Minnie the Moocher" rang the rafters of the Savoy; the late Chick Webb, Count Basie, Duke Ellington and a host of other band leaders. They discovered such singers as the Ink Spots, Ella Fitzgerald, Maxine Sullivan and Sister Rosetta Tharpe, singer of spirituals.

The ballroom was the mecca for thousands of jitterbugs in the city and on its floors the "Lindy Hop" was created. It shook to the rhythm of the bands of Bennie Goodman, Guy Lombardo, Paul Whiteman, the late Glenn Miller, the Dorsey brothers, Artie Shaw and Harry James. Frequently, in the closing hours, bandsmen flocked to the ballroom for impromptu jam sessions and often the music was so tempting that, even though the ballroom was closed, the crowds would dance in the street, says the New York Herald Tribune.

Mr. Gale is survived by his wife, Mrs. Annie Gale, and two other sons, Joseph and Dr. Conrad Gale.

U.S. Expert Reports On School Problems In Israel

The young nation of Israel is facing, in the educational field, many of the problems all nations of the world are facing, but to a more acute degree. Only the intelligence and vitality of its people will solve these problems, according to Dr. Earl J. McGrath, United States Commissioner of Education, who completed a preliminary education survey there.

Dr. McGrath's visit, sponsored jointly by the Israeli and United States Governments, was to prepare for a visit of a full United States educational mission to Israel in early spring. It will be sent at Israel's request.

Just as in the United States, one of the great educational worries confronting Israel is the shortage in teachers and in housing. The matter of housing, according to Dr. McGrath, can be solved as it is being solved here, with makeshift remedies. But the shortage of teachers is much more serious.

The universities have teaching classes but they are not large enough, he said. The shortage is filled to some extent by immigrant teachers, but these furnish a relatively small percentage. Added to that, he said, a majority of them do not speak Hebrew, which is the required language in all Israeli schools.

Another basic and serious problem Israel is facing is in the four types of elementary schools, or the "trends," as they are called there. These four types are General, Labor, Misrachi and Agudа. All teach the Talmud, ancient law book, but in a diminishing degree, beginning with Agudа. The four may generally be split into two classifications, with Agudа and Misrachi giving prominence to religious studies, and General and Labor featuring social studies, according to Dr. McGrath.

The parents are allowed to elect the type to which their child shall be sent. This does not provide a too-serious problem in urban centers able to afford all types. In smaller communities, however, it brings inevitable conflict and has been the source of considerable discussion in the Knesset (Parliament).

In the formation of the forthcoming mission, Dr. McGrath said, he was asked to place particular emphasis on vocational training experts. This is an educational phase in which the nation must make enormous progress if it is to

(Continued on Page Fourteen)

Sees Israel In Economic Test

Now that Israel has won on the military and political front, she must win the economic battle, the Foreign Minister of the two-year-old state, Moshe Sharett, told 125 luncheon guests of the Manufacturers' Association of Israel at the Waldorf-Astoria, in New York.

"The question," Mr. Sharett, who is representing his country at the United Nations General Assembly, said, "is not whether the tremendous influx of people will or will not go on. Go on it must so long as the driving force of misery and the urge for a healthy national life persist. The question is whether it will lead to chaos and untold suffering, or will become a powerful lever of constructive development, opening new vistas of economic and social progress."

Israel's Ambassador Aubrey Eban, said that his government's recently-announced four-year plan envisages in the years 1950 through 1953, an increase in the population. In the first seven-months of 1950, Israel has received 91,000 immigrants.

Robert Nathan, director of the economic department of the Jewish Agency and chairman of the luncheon, said that twenty-five manufacturers from Israel, who have spearheaded the development of private enterprise there, have been in the U.S. for a month studying "know-how."

Edward I. Echtman, director of the Manufacturers' Association of Israel, which has offices and an exhibit room at 250 West Fifty-seventh Street, said that through the $1,000,000 credit extended to Israel through the Export-Import Bank, the country has been able to obtain "the finest equipment" from the United States. Private investment from America in Israeli industry is running about $5,000,000 a month, according to the New York Herald Tribune.

Social Work Leader Thinks Five Years Long Enough

Miss Dorothy C. Kahn, one of the leaders of the social work profession in America, after five years service has resigned as executive director of the Welfare Council of New York City. Coverly Fischer, president of the Council, said that its board accepted her resignation with regret.

"Miss Kahn's vigorous, imaginative and courageous leadership has been extraordinary," he said. "The cooperative movement of the agencies, for which the Welfare Council exists, has been accelerated through her untiring efforts."

Resignation will take effect on October 1, and, after a vacation, Miss Kahn will return to become active in other community responsibilities, including an assignment as consultant to a newly organized national agency.

"Five years is long enough to direct as complicated a community service as the Welfare Council," Miss Kahn said.

Major projects carried out by the council under Miss Kahn's leadership include the study of adoptions in New York City, under joint sponsorship of the council, the New York Academy of Medicine and the United Hospital Fund; the annual city-wide hobby shows for older persons; the organization of a city-wide committee on Puerto Ricans, which produced the report, "Puerto Ricans in New York City," and, most recently, the city-wide committee on homeless men, whose recommendations are now being followed up by city and voluntary agencies.

Miss Kahn is a member of the Health and Welfare Planning Committee of Community Chests and Councils of America and of the executive committee of the New York Chapter of the American Association of Social Workers. A former [illegible] both [illegible] services. She has made several studies in the field of social work education and has lectured at leading schools of social work including the New York School.

To Build College Like U.S. Schools

Construction of a new college of arts and sciences patterned after American colleges, will be undertaken within a year in Tel Aviv, largest city in Israel, it was announced in New York by Dr. Pinkhos Churgin, president of the Mizrachi Organization of America, an Orthodox Zionist organization.

The new institution is expected to begin accepting students in three years. It will be the first institution of its type in Israel because the existing institutions of higher learning there are either technical schools or ones which specialize primarily in graduate work.

The city of Tel Aviv has already set aside a tract of land on which the new school will be located. Dr. Churgin, who met recently with Israeli government and educational leaders, emphasized the urgent need for the new institution, particularly because of the tremendous influx of immigrants into Israel.

Secondary schools are increasing at a rapid rate in Israel, but the government is not able to assume responsibility for a liberal arts and sciences college, Dr. Churgin said. The number of Jewish schools in Israel increased from 997 in 1947 to 1,300 in 1949, while in the same period the number of teachers has increased from 3,961 to 6,300. Schools for Arab children in Israel, supported by the government, have shown an even larger percentage increase, according to the New York Herald Tribune.

To meet the demands of the ever-expanding educational system, Dr. Churgin said, the new college will place much emphasis on training teachers for primary and secondary schools. The institution also will train personnel for government and diplomatic posts.

In addition to training students in the language, literature and history of Israel, the new school will place much emphasis on a study of the United States. It is planned to stimulate an interchange of students and faculty members with comparable American institutions.

The major existing institutions of higher education in Israel are the Weizmann Institute of Science, the Hebrew University and the Technion at Haifa.

W.J.C. Asks Guarantee Of Restitution Of Property In Nazi-Occupied Countries

The Western Hemisphere Section of the World Jewish Congress called on the Foreign Ministers of the U.S., Great Britain, and France to retain the restitution of Jewish property as a "reserved matter" in any revision of the occupation status. Provisions must be made to guarantee the restitution to surviving Jews and to Jewish organizations, constituting the claimants to heirless Jewish property, of the property lost by individual Jews and Jewish communities in the countries occupied by the Nazi Government of Germany.

A document submitted to the secretariat of the Council of Foreign Ministers, under the signatures of Dr. Israel Goldstein, chairman, and Dr. Robert S. Marcus, director of the Western Hemisphere Section, requested that the Western Allies elicit from West Germany a solemn pledge to help carry the burden of rehabilitating, in countries of their choice, the Jewish masses who have been impoverished, made homeless and physically incapacitated as a direct result of the anti-Jewish extermination campaigns carried on by the war-time government of Germany.

The document states: "No one can bring back to life the six million Jewish men, women and children, starved, tortured, shot or gassed to death by Germany. Nor is it possible to reconstruct the flourishing Jewish communities of Europe, with their desecrated spiritual heritage, which were destroyed through the criminal acts of the Nazis. Nor could anyone assuage the mental anguish of the few survivors of the ghettos and the concentration and labor camps whose entire families were put to [illegible] between 1933 and 1945 [illegible] of its responsibility for the slaugh- [illegible]

The WJC demands also that the Allies retain the right of supervision over the education of German youths "in order to assure the teaching of democratic ideas," and that the West German Government undertake "effective measures which would lead to the eradication of Nazism, anti-Semitism and exaggerated nationalism in that country." Methods suggested by the WJC for the attainment of these purposes include "the wide distribution of authentic material on the crimes committed by the Germans against the Jews and other [illegible] during the Nazi regime [illegible] during the Nazi [illegible]

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Social Notes — Montreal

Mr. and Mrs. Ralph Saxe, Dunlop Avenue, had visiting them for several weeks Miss Betty Lee Gelb, daughter of Mr. and Mrs. Julius Gelb, of New York, whose marriage to their son, Morton David Saxe, will take place on November 5, in New York.

Mr. and Mrs. A. Gold and daughters, Josephine and Sheila, Jeanne Mance Street, were at their summer home in Val Morin for the season.

Mr. and Mrs. Morris R. Abramovitch, McEachran Avenue, are spending several days in New York.

Mr. and Mrs. A. Goren and family, formerly of Park Avenue, have taken up residence at 1326 Van Horne Avenue.

Mr. and Mrs. Samuel Lerner, Querbes Avenue, spent the summer in Lesage. They also took a motor trip through New England, stopping at Boston, Mass., and Old Orchard Beach, Maine.

Mr. and Mrs. M. Silverman, of Kingston, Ont., are spending the High Holidays with their son-in-law and daughter, Mr. and Mrs. Jack Zbriger, and children, 4539 Clark Street.

Mr. and Mrs. J. Feldman, 5598 St. Lawrence Boulevard, returned home after spending a week in New York, celebrating their eleventh wedding anniversary. Mr. and Mrs. Feldman have a son, Stanley, aged nine.

Mr. and Mrs. Maxwell Straus, 1969 Querbes Avenue, have returned after a week's visit to New York.

Mr. and Mrs. E. Adler and children, Roslyn and Sydney, Colonial Avenue, returned home after spending the summer at Prevost.

Ira Sussman, of New York, is visiting Nathan Abrams, Duluth Street East, for several weeks.

Harvey Barkun, son of Mrs. S. Barkun, Bloomfield Avenue, left from Quebec for France. He will continue his studies at the University of Paris, in Paris, France, in the faculty of medicine. Mrs. Barkun and son, David, and Mrs. S. Baizer, McEachran Avenue, motored to Quebec City to see him off.

Mr. and Mrs. Bernard Kotz, of Syracuse, N.Y., formerly Miss Frances Mitchnick, of Montreal, have returned home after spending the high holidays with her parents, Mr. and Mrs. Jack Mitchnick, City Hall Avenue.

Mr. and Mrs. H. Singer and daughter, Barbara, Clark Street, spent the summer in Prevost.

Miss Ruth Brotman has returned from Detroit, Mich., and is staying with her mother, Mrs. N. Brotman, St. Urbain Street. She will leave for New York, and Miami Beach, Florida, where she resides.

Mr. and Mrs. L. Ellison, Van Horne Avenue, had with them the latter's son-in-law and daughter, Mr. and Mrs. Jack Arron, of Ottawa, who stopped in Montreal for a few days after returning from Quebec City where they visited Mrs. Arron's brother-in-law and sister, Mr. and Mrs. George Leebosh. Mrs. Arron was formerly Miss Sylvia Lewis, of Montreal.

Out-of-town guests present for the marriage of Miss Honey Simmerman, daughter of Mr. and Mrs. M. Simmerman, Park Avenue, to Issie Lazar, son of Mrs. S. Lazar, Hutchison Street, on September 23, were: Mrs. Toba Simmerman, grandmother of the bride, and Mrs. Saul Simmerman, her aunt, all of Chicago, Ill.; Mr. and Mrs. M. Bakerman and daughter, Sandra, of Atlantic City, N.J.; and Mr. and Mrs. Henry Lazar, of Corona, L.I.

Mr. and Mrs. P. Vineberg, of Fairport, N.Y., were here for a few days, visiting his brother-in-law and sister, Mr. and Mrs. Leo Feldman, Grosvenor Avenue.

Mr. and Mrs. M. Dorsey, of Toronto, Ontario, and H. Wulkan, of Chicago, Ill., are here for the bar-mitzvah of their grandson, Stephen Dorsey, son of Mr. and Mrs. Louis Dorsey, Roslyn Avenue.

Mr. and Mrs. George W. Cohen, 4955 Cote des Neiges Road, spent several days at Domaine d'Esterel, at Lac Masson, Ste. Marguerite.

Miss Lee Black, formerly of 4855 Park Avenue, has taken up residence at 4555 Old Orchard Avenue.

Miss Bernice Alper, of Granby, is spending an extended visit here, with Miss Ethel Mogil, Terrebonne Avenue.

Mrs. William E. Goldberg, Cumberland Avenue, was in New York for a week and was joined by her husband, and sons, Mitchell and Tommy, and spent ten days in Atlantic City. Mr. and Mrs. Goldberg, and sons, Mitchell, Tommy, and Stanley, spent the High Holidays at Manitou Lodge, at Ivry.

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Social Notes — Montreal

Mrs. Sol. Schwartz, Queen Mary Road, returned from New York.

Miss Betty Cohen, Carlton Avenue, daughter of Mr. and Mrs. E. Cohen, of Saint John, N.B. and her fiance, Lou. Barmash, son of Mr. and Mrs. Charles Barmash, Park Avenue, were entertained at dinner at Ruby Foo's. Those present were: Mr. and Mrs. V. Barmash, Lavoie Avenue; Mr. and Mrs. M. Barmash, Esplanade Avenue; Mr. and Mrs. C. Barmash, Park Avenue; and Mr. and Mrs. M. Sacks, Carlton Avenue. Miss Cohen is a bride-elect of November 25.

Roger Lawrence Popliger, son of Mr. and Mrs. Alexander I. Popliger, 5080 Glencairn Road, was called to the Reading of the Law at Shaar Hashomayim Synagogue. He is the brother of Steven Murray; grandson of Mr. and Mrs. Jules Albright, Dornal Avenue; and of Mr. and Mrs. Philippe Popliger, Hampton Avenue. At a reception at the synagogue there were one hundred and eighty-five guests present. The hall was decorated with pom-poms and chrysanthemums, and the tables held similar flowers, with a centrepiece for the head table. Dinner music was played. Mrs. A. Popliger wore a champagne-coloured lace dinner dress, with gold appliques. Mrs. Albright wore a black velvet dinner dress, and Mrs. P. Popliger wore a grey dinner dress.

Mr. and Mrs. Joseph Notkin, Queen Mary Road, entertained at a buffet supper party for the immediate family in celebration of their sixtieth wedding anniversary. Present were their children: Mr. and Mrs. Jack Notkin, Jean Brillant Avenue; Dr. and Mr. Louis J. Notkin, Woodbury Avenue; Dr. and Mrs. Myron Notkin, Grenville Avenue; Mr. and Mrs. Maxwell Notkin, Roslyn Avenue; Mr. and Mrs. David Notkin, Westmount Boulevard; all sons and daughters-in-law; and Dr. and Mrs. Gregory G. Pincus, of Worcester, Mass., their son-in-law and daughter; and their grandchildren: Mr. and Mrs. Murray Spiegel, and baby son, Mitchell, Dupuis Avenue, who are the son-in-law, daughter, and grandson of Mr. and Mrs. Jack Notkin, and their son and daughter, Harry and Carolyn Notkin, Jean Brillant Avenue; Misses Joan and Barbara Notkin, Woodbury Avenue; Richard and Audrey Notkin, Grenville Avenue; Carl and Ronald Notkin, Roslyn Avenue; Murray and Leslie Notkin, Westmount Boulevard; Miss Laura Pincus, of Worcester, Mass., and her brother, John Pincus, of Washington, D. C.; Mrs. John Pincus and son, David, being unable to be present. A cable of congratulation was received from Their Majesties, the King and Queen, from Buckingham Palace; and letters from the Right Honourable Louis St. Laurent, and the Honourable Maurice Duplessis.

Mr. and Mrs. J. Mogil, 5857 Terrebonne Avenue, were at home to about one hundred guests in celebration of the golden wedding anniversary of her parents, Mr. and Mrs. Nathan Hutkin, 4018 de Bullion Street. Present were their sons-in-law and daughters; Mr. and Mrs. H. Price (Sarah), 4553 Colonial Avenue; Mr. and Mrs. H. Cohen (Gertrude), 4105 City Hall Avenue; Mr. and Mrs. Harry Weintraub (Toby), of New York; and their son and daughter-in-law, Mr. and Mrs. Morris Hutkin, 4270 Clark Street. Their daughter, Miss Mary Hutkin, of Hamilton, Ont., was unable to be present. Their grandchildren, all of whom were present, were: Mr. and Mrs. Ben. Flamer (nee Lillian Mogil), and their son, Stephen Flamer, aged two, the only great-grandchild, 4642 Carlton Avenue; Miss Ethel Mogil, and Gilbert Mogil; Misses Ada, Anne, Clara Price; and Gershon Price; Rita and Nancy Hutkin; Martin Cohen; and Brenda and Charles Weintraub. Receiving, Mrs. Nathan Hutkin wore a black crepe dress, with silver buttons; and a corsage of red roses; and Mr. Hutkin had a white carnation boutonniere. Mrs. Mogil wore a black crepe and lace dress, with rose-shaded crepe under black lace, at the neckline; Mrs. Price, a navy-blue crepe dress, with draped front; Mrs. Cohen, a black crepe dress, with black velvet trimming; Mrs. Weintraub, a wine-shaded crepe dress; and Mrs. Morris Hutkin, a navy-blue wool dressmaker suit, with a blue blouse. Hy. Cohen, the son-in-law of the honored guests, was toastmaster; and J. Eliosoff, St. Catherine Road, brother-in-law of Mr. Hutkin, spoke. Mrs. Eliosoff, his sister; Mr. and Mrs. S. Botner, Victoria Avenue, brother-in-law and sister; and Mr. and Mrs. Abram Hutkin, Villeneuve Street West, brother and sister-in-law, were present. Miss Hilde Wasserlauf, daughter of Mr. and Mrs. I. Wasserlauf, Decarie Boulevard, fiancee of a grandson, Gilbert Mogil, assisted in serving. The table was adorned with yellow and white carnations, and pink roses, with the anniversary cake. Mr. and Mrs. Harry Weintraub and children, Brenda and Charles, of New York; Miss Bernice Alper, of Granby; and Ira Sussman, of New York, were present. Mr. and Mrs. Nathan Hutkin were married in the Ukraine, and came to Montreal twenty-eight years ago.

(Resort Advertisements on Page Five)

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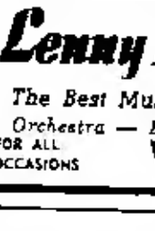
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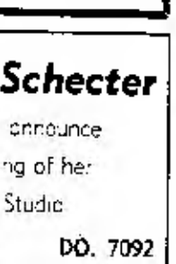
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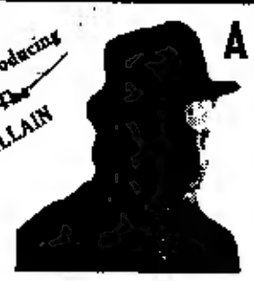
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DEATHS

Mrs. Rachel Zon Wax, aged sixty-seven, died at her home, 5261 Westbury Avenue, on September 5. She is survived by her husband, Solomon Wax; four sons, Louis, Harry, Hyman; two daughters, Mrs. A. A. Lemor (Jeanne); Mrs. G. Boldman (Rose); eleven grandchildren; and a brother, Abraham Zon. Funeral service took place from Paperman's, Dr. C. N. Denburg, Rabbi, officiating. Burial was in King George Sick Benefit Association cemetery. Shiva was at the home.

Mrs. Esther Orenbain Soiferman, widow of the late Meyer School Soiferman, aged sixty-nine, died on September 19. She is survived by three sons, Albert, Outremont Avenue; Samuel, Van Horne Avenue; Oscar, Isabella Avenue; a daughter, Mrs. B. Constant (Rose), Isabella Avenue; and eight grandchildren. Funeral service took place from Paperman's, Rabbi S. B. Herschorn officiated. Burial was in Jewish National Workers' Alliance cemetery.

Charles Nathaniel Sommer, aged sixty-four, died accidentally on September 24. He is survived by his wife, Mrs. Harriet Rhoda Aronowitz Sommer; two daughters, Mrs. Monroe R. Rovins; and Mrs. Kenneth Rotenberg, of Toronto, Ont.; and two grandchildren, Daniel Sommer Rovins; and Bettina Harriet Rotenberg, of Toronto, Ont.; three sisters, Mrs. Henry Rosenfeld, Mrs. Samuel Medine, of Montreal; and Mrs. Charles Kaplan, of Vancouver, B.C. Funeral service took place from Temple Emanu-El. Dr. Harry J. Stern, Rabbi, officiating. Shiva was observed at the home, 767 Lexington Avenue. Mr. Sommer, who was a dress manufacturer, was fatally injured when a sudden gust of wind blew him from the top of the eleven-storey Sommer Building, 423 Mayor Street, which he managed. Mr. Sommer was manager of the Sommer Building Corporation and a director of the Canadian Association of Garment Manufacturers. A native of New York who came to Canada at an early age, he arrived in Montreal in 1903 and later became a naturalized citizen. He was an honorary trustee of Temple Emanu-El, a member of the Montreal Board of Trade, a life governor of the Montreal General Hospital and of the Verdun Protestant Hospital, a governor of the Children's Memorial Hospital, a director of the Young Men's Hebrew Association, and a member of several clubs, including the Montefiore Club, the M.A.A.A. (life member), and the Elm Ridge Golf Club. He was also a member of the St. George's Society. Mr. Sommer was a member of the executive committee of the Canadian Association of Garment Manufacturers and honorary president of the Montreal Dress Manufacturers' Guild.

BAR-MITZVAHS

Stephan Dorsey, son of Mr. and Mrs. Louis Dorsey, 740 Roslyn Avenue, will be called to the Reading of the Law on Saturday, September 30, at Shaar Hashomayim Synagogue. He is the grandson of Mr. and Mrs. M. Dorsey, of Toronto, Ontario; and of H. Wulkan, of Chicago, Ill. A reception will take place at home in the evening.

Richard John Notkin, son of Dr. and Mrs. Myron Notkin, 18 Granville Avenue, will be called to the Reading of the Law on Saturday, October 14, at Shaar Hashomayim Synagogue. Kiddush will follow. A family dinner will take place at home on the same evening. Richard John is the brother of Audrey Ruth; grandson of Mr. and Mrs. Joseph Notkin, Queen Mary Road; and of Mr. and Mrs. Harry Finestone, of Clearwater, Florida.

APPROACHING MARRIAGES

Mr. and Mrs. M. Juliver, Clark Street, announce the approaching marriage of their daughter, Molly, to Sidney Becker, son of Mr. and Mrs. E. H. Becker, Esplanade Avenue. The wedding will take place on October 8, at two o'clock, at Chevra Kadisha Synagogue.

ENGAGEMENTS

Mr. and Mrs. Carl Isaacs, Park Avenue, announce the engagement of their daughter, Sylvia, to Julius Itel, son of Mrs. H. Itel, St. Joseph Boulevard West, and the late Mr. Itel; the marriage to take place in November.

The engagement of Yetta, daughter of Mrs. J. Miller, City Hall Avenue, and the late J. Miller, to Melvin Pollock, Champagneur Avenue, son of the late Mr. and Mrs. B. Pollock, is announced.

Mr. and Mrs. Max Spier, Lacombe Avenue, announce the engagement of their daughter, Lillian to Solomon Susser, son of Mrs. B. Susser, Clark Street, and the late Jack Susser; the wedding to take place on November 26, at Spanish and Portuguese Synagogue.

Mr. and Mrs. H. Nathan, Esplanade Avenue, formerly of London, England, announce the engagement of their eldest daughter, Natalie, to Jack Volodarsky (Voldar), St. Urbain Street; the wedding to take place on June 17, 1951, at Chevra Kadisha Synagogue.

Mr. and Mrs. I. Wasserlauf, 4516 Decarie Boulevard, announce the engagement of their daughter, Hilda, to Gilbert Mogil, only son of Mr. and Mrs. J. Mogil, 5857 Terrebonne Avenue.

Mr. and Mrs. Elias Levitan, Jeanne Mance Street, announce the engagement of their only daughter, Judith, to Nathan Letovsky, youngest son of Mr. and Mrs. Charles Letovsky, Papineau Avenue.

Mr. and Mrs. Bernard Rudner announce the engagement of their daughter, Elaine, to Gerald Finkelstein, youngest son of Mr. and Mrs. Harry Finkelstein. Miss Rudner is attending McGill University. Mr. Finkelstein is a graduate of the School of Commerce, McGill, class of 1948.

Mr. and Mrs. Paul Dolgy, Stirling Avenue, announce the engagement of their youngest daughter, Marcia, to Samuel Adelman, son of Mr. and Mrs. Max Adelman, Sherbrooke Street West.

Mr. and Mrs. Jack Pilzmacker, Henri Julien Avenue, announce the engagement of their daughter, Lily, to Aron Snaider, Clark Street, son of the late Mr. and Mrs. Joseph Snaider.

The engagement of Millie, daughter of Mrs. B. Leitman, MacKenzie Avenue, and the late M. Leitman, to Jack Kanofsky, Laurier Avenue West, son of the late Mr. and Mrs. B. Kanofsky, is announced.

Mr. and Mrs. B. Tooberman, Waverley Street, announce the engagement of their only daughter, Norma, to Ben Zev Paulus, Mount Royal Avenue West, son of the late Mr. and Mrs. Y. Paulus.

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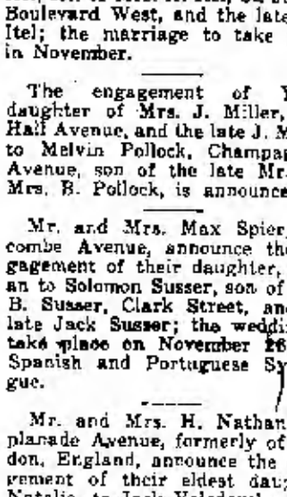
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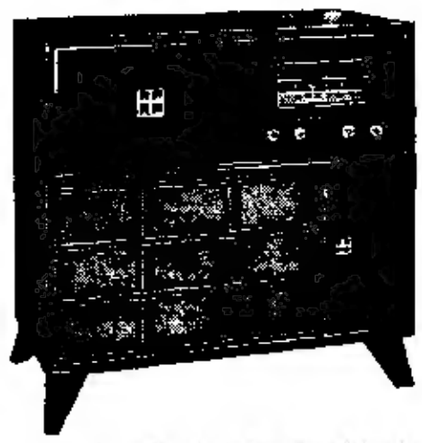
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IS A JUDAISM IN TRANSLATION POSSIBLE?

BY SOLOMON GRAYZEL, EDITOR, JEWISH PUBLICATION SOCIETY OF AMERICA

The crucial issue facing the Jews of America can no longer be avoided. The urge to national self-realization in Zion made it seem secondary for the past two generations. The existence of a cultural fountain-head in Europe appeared to mitigate its urgency. Neither of these substitutes for a solution will operate from now on, and the Jews of America will have to decide almost at once in what form and fashion diaspora Judaism is to survive.

The establishment of the State of Israel has already in fact brought the question to the fore whether a diaspora Judaism can survive at all unless it remains thoroughly Israel-centered. This is for us a vast problem, involving, if precedent is to play any part in its discussion, an examination of the entire long and many-sided history of our people. One aspect of it, however, the linguistic one, is especially pressing, since voices have already been raised both in Israel and here expressing doubts that a Judaism in translation is possible. If an American Judaism would survive, it is argued, now that the sources of culture in Europe have dried up, we can do so only by attaching our cultural activity to the Hebraic sources of the past and to the stimulation to be received from Israel in the future. In brief, without Hebrew as a functioning second language there can be no future for American Judaism.

The arguments in support of this point of view are numerous and cogent, especially those which draw upon Jewish experience in many communities of the past. Alexandrian Jewry is the outstanding example. Populous and cultured though it was at the beginning of the Christian era, it disappeared and, moreover, left little of Jewish value behind. The reason given for this double failure is that the Jews of Alexandria lived on a translated Judaism. They failed to keep in close touch with the vibrant Jewish life in the homeland. What is more, the Greek language which that community used and the Greek culture upon which its spirit fed were incapable of transmitting Jewish faith and thought. In fact, they muddled and misdirected the mind of the Jewish people. Unacquainted with Jewish teaching in its purity, they fell victim to the Christian propaganda which was wrapped in the Greek ideas of their surroundings.

There have been other communities that failed of survival largely because of the same linguistic lack. The Chinese Jews lived as long as they could consult the Bible in the original. The Falashas of Abyssinia retained only a most primitive form of Judaism because of lack of contact with Palestine and Babylonia. In modern times, too, there is a suspicious co-relation between the degree of Hebraic knowledge and the extent of assimilation in several countries of Western Europe. German *Aufklaerung* (Enlightenment), for example, beginning with Mendelssohn, developed a translated Judaism and, therefore, an exceedingly weak one which would soon have disappeared in any case, even without Hitler's exterminating fury. The East-European *Haskalah* (also Enlightenment), on the other hand, though equally conscious of the currents of the day, based itself on the Hebrew language and culture. It not only survived, but fed other communities and laid the foundation for an Israel reborn.

It was bound to be so, the advocates of Hebraism maintain, because a language is not only an instrument of communication, but also the repository of a people's experience and idealism. Translation is not merely the transference of verbal meanings from one language into another, but rather of symbols of thought and experience. A good translator deals with cultures, not with words.

Consider the Bible. No literary monument has had as much and as careful translation as the Bible. The results are superb examples of literary art in any number of languages. Yet one who knows the Bible in the original remains unsatisfied. Its strength and flavor are missing, because the milieu cannot be reproduced, nor the experience out of which the imagery and the very expressions evolved. There are commentaries by the hundreds; but, while they aid the intelligence, they are deadly to spirit and inspiration. Jewish experience produced the Bible, and then the Bible, in its original language, molded the Jewish soul and laid the foundation for its view of the world. To read the Bible in translation is to visit a foreign land; vague resemblances strike you, only to sharpen the nostalgia for home.

The above is substantially the argument offered by the protagonists of Hebraic culture, who prophesy doom for our Jewish community unless its present emphasis is changed. If they are right, the days of the American Jewish community are numbered. We have at most a generation or two before we are absorbed by the Christian population of the country and remain a memory, an example and a warning.

But is their analysis quite correct? Granting all they say about Hebrew, does Jewish experience make the universal use of that language of such transcendent importance for survival? Turning to the historical examples, we find that a number of other factors were operative. In the case of the Jewish community of Alexandria, one could easily reverse the accusation and lay the fault to the Rabbis of Palestine in ancient days, who might have made greater efforts to keep in touch with the cultural problems of the Graeco-Roman diaspora. Some centuries later, the weaknesses of the Septuagint as a translation having become apparent, Rabbi Akiba inspired another translation, closer to the spirit of the Hebrew text and current Jewish interpretation. But this one proved inadequate in another direction; besides, it was then already too late.

This failure of Palestine to interpret its viewpoint earlier and in sufficient measure is easy to understand: the Palestinian Jews of that day so abhorred greedy, militaristic, hard-hearted Rome and the superficial, lewd, polytheistic culture of the Hellenist

(Continued on Page Six)

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IS A JUDAISM IN TRANSLATION POSSIBLE?

(Continued from Page Five)

population that they turned their backs entirely upon the West. The messengers which the academics began to send to the diaspora after the destruction of the Jewish state were unable to cope with the situation. Perhaps they understood diaspora life too little; perhaps their major interest was in the gathering of funds for the struggling Palestinian institutions. In any event, it was left to the Hellenized Jews to interpret Judaism, and these were not sufficiently well equipped to meet the challenge. Modern Israel may — in fact, it must — profit from these mistakes. Its cultural interests are and will remain rooted in the West. Its cultural and religious propaganda must be tactful, that is, show an awareness of the fact that Jewish life in the diaspora cannot be a pale imitation of culture and religion in Tel Aviv or in Mea Shearim.

Despite the failure of the ancient Rabbis to keep in close touch with the diaspora, the fact is that Judaism lived on in a Hellenistic environment for many centuries. In ancient Alexandria there was still a Jewish community three or four hundred years after the beginning of the Christian era. Its ultimate collapse was due to violent persecution rather than to total assimilation. Judaism thus showed itself possessed of staying powers, of spiritual force, of survival value even when separated from its Hebraic source quite as much as we in America are today. The fact that Alexandrian Jewry left few literary monuments — though there is evidence that some existed — is probably due to the same persecutions which destroyed the physical community and to the darkness which soon descended on that part of the world. The survival powers of Judaism are equally apparent when one considers other vanished communities. In China and Abyssinia, in India and in Portugal, despite every conceivable difficulty and despite almost total separation from the fountains of Jewish life, Judaism lived on for centuries and millenia.

Our need appears to be, not so much for a complete reliance upon Hebrew, as for an ability to go back to Hebraic sources; not for a denial of a diaspora Jewish culture, but for an effort to maintain a strong bond with the culture of the past and with other segments of Jewish life in the present. To a great extent, the Jews of the Middle Ages as well as those of Eastern Europe followed such a program. Not every Jew, perhaps not even a majority of the Jews, could do much more than read their prayers in Hebrew. But there was a substantial number at home in the literature and law which have been the bases of Jewishness. The others were taught to respect that kind of cultural-religious leadership and to glory in it. To be sure, the Jews of those periods and localities could achieve this the more easily as the culture that surrounded them was neither so close to them nor so attractive as Western culture is to us today. Our situation resembles that of Alexandrian Jewry much more than it resembles the situation of European Jewry. Yet the case of European Jewry is highly instructive.

A realistic appraisal of our situation would thus demand a dual approach. On the one hand, we must exert ourselves to develop a group of men and women fully equipped to handle the sources of Jewish life. It must be a group of substantial size, so that its members should not be considered exceptional and therefore queer, and they must be granted a place of prominence in the American community. It would be unfortunate (if a parenthetical remark is permitted) if all them were Rabbis, since that would limit the approach to Jewish culture. Community schools, all-day schools and congregational schools will have to gear themselves to the fulfillment of this need.

On the other hand, it is necessary to begin at once to train the vast majority of the American Jewish public to an active appreciation of — not merely a vague sympathy for — Jewish culture in translation, interpretation, or both. All Jewish classics must be trahslated; all Jewish experience must be made vivid; the challenges presented to civilization by Judaism must be brought home to every Jew of whatever economic class or intellectual status. One of the most ridiculous phenomena in current Jewish life is the Jew who becomes almost violent over the denial of a future to the diaspora, yet does nothing either with his money or his time to insure the diaspora's survival.

Even in translation, Judaism must be studied, read about and discussed. Given Jews who do more than merely worship, a Judaism in translation would seem to be possible. For Judaism is a universal religion in a broader and deeper sense than Christianity ever was. It need not be, and it has never been, wrapped up in a unitary cultural or linguistic package. In practice it never can be, as long as a diaspora exists in a free environment.

CHARGES WAR CRIMINALS HIDE IN ARGENTINA

A nest of Hungarian war criminals in Argentina was brought to light by the World Jewish Congress, which has called upon the Argentine government to clean out the secret group. Citing a preliminary list of 16 Hungarians named as war criminals who have infiltrated into Argentina, probably by hiding their backgrounds, Dr. Robert S. Marcus, political director of the WJC, in a letter to Dr. Jeronimo Remorino, Argentina's Ambassador in Washington, has requested that the list be transmitted to the Argentine government for investigation.

"A continuation of their stay in Argentina," said the letter, "which means ultimate Argentine citizenship for these heinous criminals, would not be in keeping with the democratic traditions of your country; while the extension of asylum to notorious persons of their category would be in contravention of the constitution of the International Refugee Organization (of whose Council your country is a member) which explicity excludes war criminals from the benefit of its provisions."

Included in the Congress preliminary list were such persons as: Oliver Ruppert (or Rupprecht), who edited the Hungarian Fascist daily "Magyarsag" and was an accomplice in the Arrowcross coup of 1944 which established the Szalasi regime which staged daily pogroms. Count Ladislao (or Lajos) Szechenyi, who was a leader in the group formed in 1944 to keep Hungary on Hitler's side by preventing an armistice with the Allies. His name was included in the first official list of Hungarian war criminals published in the daily "Magyar Nemzet," Budapest, May 3, 1945. Jorge (or Gyorgy) Olah, an editor of Hungarian Nazi journals. His vicious anti-Semitic incitements won him the infamous title of the Hungarian Streicher. Anton and Eugen Sorg, industrialists, who mercilessly exploited Jewish slave labor and who caused the deaths of three crashed American airmen by preventing them from receiving medical aid.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that JANE LOUISE WELLE KENNEDY, housewife of the City and District of Montreal, Province of Quebec, will apply to the Parliament of Canada, at the present or next or following ensuing session thereof for a bill of divorce from her husband, DAN D. JOSEPH KENNEDY, lumber broker, of the City and District of Montreal, Province of Quebec, on the ground of adultery.

SEPTEMBER 1st 1950

LOVELL C. CARROLL, K.C.,
Attorney for Petitioner,
132 St. James St. W.,
Montreal, Que.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that BERTHA ELLEN BRADLEY, housewife of the city and district of Montreal, Province of Quebec, will apply to the Parliament of Canada at the next session or the following ensuing session for a Bill of Divorce from her husband HENRY JAMES GRANT, sales manager, of the city and district of Montreal, province of Quebec, on the grounds of desertion and adultery.

Dated at Montreal, this 6th day of September 1950 A.D. One Thousand Nine Hundred and Fifty.

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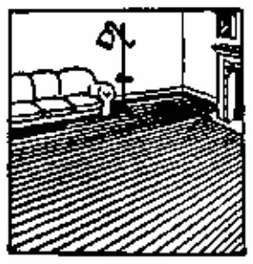

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A Father Asks About Jewish Education And Receives An Answer

You often observe that there are far too many Jewish parents in South Africa who do not understand how important it is that their children should receive a Jewish education. But, dear Mr. Goss, how can they? I am one of these parents — one of the tribe whom rabbis and communal leaders bully and chastise because we "neglect our Jewish heritage," because "we starve our children of their birthright." Wonderfully eloquent words, those, but quite inadequate in meeting the dilemma of the Jewish parent today.

You are so sincere an advocate of Jewish education, so earnest in your striving for the well-integrated Jew (above all things you want the Jew to be adjusted in himself, and you believe that only Jewish education can give him this adjustment) I say that you are so sincere in your work on behalf of Jewish education that I know that I can write to you without fear of the blasts of exhortation or the cold waters of chastisement.

We parents — most of us South African born — are a haunted generation: haunted by the *cheders* and the teachers we knew in the time of our youth. If there is anything that many of us must have made up our minds about, it is that our children would suffer no loss if they did not go to *cheder*. What a dead, sterile, musty affair was our Jewish education! Let us leave it at that. We looked forward to our Barmitzvah not as the day ushering us into Jewish manhood but as the day heralding our escape from the *cheder*. I should not condemn, I do not mean to condemn. Our *cheders* and the teachers were the products of their time.

But you must understand that they killed Jewish education for us. That is why we sit silent and unmoved when some of our oratorical masters heap coals of fire on our heads for not giving Jewish education to our children. We recall Jewish education as we experienced it and say — "What rot they speak."

Yet we don't mean it. We know it isn't rot. We know, when we become honest with ourselves, and realise that our task is not to make debating points but to find honest solutions for real problems, we know that Jewish education is not represented by the *cheders* we attended nor by the teachers we had to endure. That was not Jewish education but a substitute for it, a perversion of it. We know that against it is "real" Jewish education.

You and I (and all parents) meet on the common ground of "real Jewish education." You, on your part, expound the essential qualities and purposes of Jewish education and we, feeding on the visions, and, incidentally, impressed by you as an example and product of Jewish education, lament what we missed. When we cannot understand each other by way of definitions, we understand each other by way of symbol. I call to mind the interview which Chief Rabbi Brodie gave to the representatives of the Jewish Press when he arrived in South Africa. He spoke rather cautiously, avoiding controversial issues and walking carefully round those problems which obviously could not be adequately dealt with by the question-and-answer method of the Press.

But there came a moment in the interview when Dr. Brodie dropped all caution and spoke with complete spontaneity. He was talking about the death of Dr. Mordecai Eliash, the Israel Minister to Britain. He was deeply moved. "He was a friend of mine," Dr. Brodie said, "a man steeped in culture. He was profoundly religious. He kept the Sabbath. He moved with ease everywhere. He was (the Rabbi spoke here with warmth and deep feeling) what I would call a completely integrated Jewish personality."

You, and I, when we think of the aims and the purposes of Jewish education, think in terms of Jews like that — completely integrated personalities. We recognize that religion, Hebrew, Jewish history, Jewish national feeling, ritual and observance are all elements which go to the making of such personalities and we don't think those pedants and pundits important who would emphasize one of these elements at the expense of another. It is their sum and unity which make the integrated Jew.

You might now have reached the stage when you wish that I would cut the cackle and address my problems to you. Here they are, then. I am a convert to the cause of Jewish education. To use the language of the platform orators I want my children's birthright restored to them. I want them to partake of their heritage. But I see that the vehicle for this education is still mainly the *cheder* as I knew it — that same *cheder* still competing against the allurements of the cricket or soccer field and the same *cheder* so loose in its hold on those who attend it, that "one of the most urgent problems is how to retain our pupils at Hebrew school after Barmitzvah."

You will see from my whole approach that I am not a member of any school of thinking on Jewish education. I confess a lot of ignorance on the subject. I am simply a Jewish parent, worried by a very real issue; and searching for an answer. Jewish history has wrought incredible changes in the last ten years. We have come through the experience of Nazism. A state has been created for us and by us, with a living Hebrew language and with the founts of Judaism gushing forth anew.

In the circumstances of 1950, with Jewish consciousness widely awake and reaching out both to the past and to the future, what do you offer my child that is different from what was so miserably offered to me in 1920? And, if the startling truth is that there is not much difference between the *cheder* of 1920 and the *cheder* of 1950, what is that you want us, the Jewish parents of today, to do so that we can help you and support you in giving our children the real Jewish education that we missed?

A Jewish Parent.

P.S.—I have just shown this letter to a friend. He also has some questions for you.

1. On this talk of the integrated Jewish personality: Can integration be produced in the circumstances in which we live today? Can you expect the Jew in South Africa to be at home in three cultures — English, Afrikaans, and Jewish? The implications of Jewish education and the fact that the Jew here must also be a South African, require him to be at home in three cultures. Can he be? Furthermore, if emphasis is to be placed (as is urged in some quarters) upon the child's duty towards Israel, and Israel's claims upon him as a potential citizen of the Jewish State, does that not make nonsense of all talk about integration into the South African scene?

2. Can one lead a good full Jewish life without observing ritual? Is it the function of the *cheder* to promote the observance of ritual? If so, does that not lead to an inevitable state of conflict in the mind of the child, when it is confronted by the conspicuous *lack* of observance which is a feature of so many homes?

3. Should one not admit that, in fact, education really commences after the age of 15 or 16 when the developing intellectual and social experiences of the child bring him into contact with the real problems of life? Do facilities exist for helping our adolescent youth and

(Continued on Page Eight)

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A FATHER ASKS ABOUT JEWISH EDUCATION

(Continued from Page Seven)

university youth to achieve a satisfying Jewish education? Must we not face the fact that the great majority of our university youth have no interest in Jewish life and find no need for, or satisfaction in, identification with the community? Is that not proof positive of the failure of our existing ideas about the methods of Jewish education? Is anything being done about it?

The director replies:

Your open letter raises issues which all concerned for worthwhile Jewish survival regard as very important and vital.

There is expressed a deep concern for the future of the Jewish child and the Jewish adult — will they have sufficient minimum knowledge to desire to carry on Jewish institutions and Jewish traditions or will our educational institutions fail to give them that spirit of enthusiasm which should be theirs if they are to be at home in two traditions? If these questions are not posed explicity they are implicit in the whole spirit of your letter. For it is my belief that Jewish education is not *merely* a pedagogical problem, it is not a problem of whether to teach more Hebrew, more *Chumash*, more history or more of any other subject, but goes to the root of Jewish survival — not social Jewish survival but worth-while Jewish survival.

Certain social factors may drive us to survive, to marry within the Jewish group, to live socially as Jews, but then we would be Jews *without* Judaism. Jewish education essentially strives to have Jews survive *with* Judaism, with those spiritual and traditional values which give their existence some meaning and some purpose.

Let me try and answer the first part of your letter as sincerely and as humbly as I can. I believe that since the days you attended *cheder* many changes have taken place in that institution. More modern methods have been introduced, the syllabus is more balanced, the communities have become conscious of the need of hygienic, well-equipped Hebrew schools. It was Mr. Churchill who recently remarked at the renovation of the new British House of Commons that "it is we who first mould our buildings, but it is our buildings which later mould our personalities and lives."

In all these respects, from a teaching point of view, from a point of view of the child's surroundings in the afternoon Hebrew school, there has been, despite the Jeremiahs, a considerable amount of progress. The teachers who are, after all, the backbone of any educational system are more modern in outlook, understand the psychology and language of the South African child better than their predecessors, and what they lack in the intensity of knowledge of those predecessors they make up by a better pedagogical and psychological approach.

We have in our country today a body of men (I mean the top rankers of the profession) who would do credit to Jewish education in any country. Naturally they are not a body of supermen (is any profession?) and we must persevere by constant consultation, inspection, refresher courses, visits to Israel, publication of educational aids, guidance and direction in improving their technique and keeping them abreast with the best modern educational methods.

It should be realised, however, that the difficulties which always face the teacher, whether the present one or his predecessor, are inherent in the environment. The Hebrew school in this country is for the most part a supplemental school: after the child has attended a normal secular school (and if music, sports, and the cinema permit) he attends Hebrew. The time is limited. One cannot use project methods or the medium of the drama in teaching him. The child is mostly a passive receptacle for the teachers — and not always as fresh as he might be. In these circumstances there are certain limitations which no magic wand can dissipate. Only a sympathetic teacher, using the best methods, can achieve a certain amount of process.

A realistic conclusion, therefore, is that we will only achieve the maximum results when we have as many Jewish day schools as possible. In these Jewish day schools Hebrew will be taught in the morning as a normal subject. The child will not be deprived of his sport, he will not have to make so many sacrifices and will have no sense of frustration.

I myself do not think that any need should be paid at this stage to unreal arguments about segregation. If the Catholics and other denominations can have their own schools we do not need to find any justifications for our day schools.

Another important step is demanded if we are to raise the quality of the teaching in our schools: we must have an extensive net of Hebrew and Jewish nursery schools and kindergartens. The problem of Jewish education qualitatively may be summed up in this phrase: "Too late and too early." We get the Jewish child too late in the Hebrew school and he leaves us too early. If the nursery school is run according to the best educational modern methods (play methods, project methods and nursery tactics) we may give the child a fairly substantial Hebrew vocabulary, many Jewish concepts, and an interest in Jewish ceremonies and festivals; and we may rivet him or her to our Hebrew school by implanting the desire for more.

Much has been achieved in this respect, but more requires to be done. The future of Jewish education and its ever-increasing expansion will ultimately depend on the adequate supply of qualified and trained Hebrew teachers, Hebrew nursery and kindergarten teachers. It has become imperative to attract local young men and women to make Hebrew teaching their life's vocation; no effort should be spared to realise this object. The whole structure, set-up and development of Jewish education in this country ultimately depends on this.

While maximum education will be achieved in the Jewish day school, we should face certain facts. The majority of our children will receive their education in the supplemental afternoon Hebrew school and we shall need all our time and devotion to improve the teaching as well as the results in these schools. So that teachers should not be discouraged and grow mechanical in their methods in these schools, South African Jewry should see that every opportunity is given to teachers not merely to have refresher courses and consultation there, but to visit Israel where Jewish life is both full-blooded and vital.

The latter part of the letter addressed to me really deals with ideological considerations and before I answer those questions it is only fair that you know something of my credo. Since the inception of the Jewish state the old controversy about *Jewish* education versus *Hebrew* education has become more urgent and far-reaching in its implications. The protagonists of *Hebrew* education base their point of view on the fact that the State of Israel is now the most potent and dynamic factor in the Jewish world scene, that the various lands in the Diaspora are in any case "refuges" and not homes, and since the results of Jewish education have up to the present been meagre and disappointing there is but one way to vitalise that education — namely to concentrate on the Hebrew language and Hebrew literature.

The protagonists of *Jewish* education, on the other hand, feel that the values of Israel, Torah and God have not lost their validity and form the only realistic basis for a curriculum in the Diaspora.

(Continued on Page Nine)

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A FATHER ASKS ABOUT JEWISH EDUCATION

(Continued from Page Eight)

I hold with Dr. Abba Hillel Silver that we believe in, and transmit, Judaism, not because we have any guarantee of its survival but because it satisfies our people's needs as it did those of our ancestors in the distant past. Prophecy is hazardous in matters such as these. Less than fifty years ago most "practical and sensible" Jews were scornful of Zionists who entertained the possibility of a Jewish state, and yet . . .

Education must be based on present realities and not divorced from the realities of place and local conditions. I would therefore sum up the education I have in mind *as a Jewish education of which Hebrew is an indispensable and vital element.* By Jewish education I mean that there is an irreducible minimum of knowledge of Hebrew, Jewish ritual, religion and history without which one cannot be Jewishly literate and without which one cannot even appreciate the Jewish heritage, let alone identify oneself with all the agencies that make for Jewish survival in the Diaspora — in which I believe and which I believe is worth-while.

This explanation, I think, also answers the first question as to how one can be at home in three cultures. To be at home in any one culture is a life-time's task and it is only the outstanding spirits and geniuses of any nation who are fully at home in any one culture.

What the ordinary man needs is an irreducible minimum of knowledge to be given to him during his school years. If he wishes to continue and make himself a master of any culture he must go to higher institutions and obviously study all his life. I do not believe that we are seeing the problem in its full perspective when we pose it in this way. We are only aiming to give children minimal knowledge. What we can do, in addition, is to fill them with the desirable attitude towards our institutions, and a feeling of their worth-whileness, and to give them the functional knowledge which enables them to participate in, and perpetuate these institutions.

Whether he can be at home in three cultures I do not know, but what I do know is that any educational system worthy of its name must aim at giving the child that necessary courage to move among his fellow men here as an integrated personality and be ready as a social being to participate in those institutions which make him feel that he is not spiritually unanchored; that is something that must, and can, be done.

Too often education is conceived as the production of what Schechter called "studying machines." We are not merely interested in the amount of knowledge that the child will master; we are also interested in the child's spiritual welfare. We must make the child feel that Judaism is not a misfortune and we must aim to promote in our people such Jewish loyalty and ideals as lend meaning, worth and purpose to life even when life is beset with struggles and suffering.

That this spiritual anchorage can only be obtained through a knowledge of the values which have been evolved to satisfy the needs of our people is something that I earnestly believe. Appreciation of these values will not be enough. The child must be inspired to identify himself with all such agencies as are engaged in constructive activities on behalf of the Jewish people, the South African community, and human society.

The second question, whether one can lead a good full Jewish life without observing *ritual* depends, of course, on the temperament of the educationist. I, personally, believe that one cannot subscribe to Judaism only with one's common sense: one has to live it with all one's senses. I maintain that the knowledge of ritual and ceremonies are a *sine qua non* of a good Jewish education. Jewish ceremonies and ritual may be regarded as symbolishing the poetry of all communal life. "Ritual," says Francis Thompson, "is poetry addressed to the eye" and Jewish ritual and ceremony convey our historical concepts more pragmatically and in more vivid form than dozens of sermons and lectures.

The *cheder* has a contribution to make in the sense that it must teach the child the meaning of these rituals, must arrange functions (such as festival functions) where the child is given the opportunity to practice these rituals and participate in them. But, if these observances in ritual are disregarded at home and the child does not see them or live them as a part of his daily life, but merely feels that they are a subject of instruction to be disregarded after school hours, then the whole affair can be likened to the teaching of tennis through correspondence.

The onus rests on rabbis and ministers and religious people generally to explain the need and beauty of our ancient ritual and ceremony to Jewish fathers and mothers. The educator's task is to see that the child has the knowledge, that his desire to practise them is aroused; the province, thereafter, belongs to the rabbis and ministers. As Chesterton said, religion must be caught, it cannot be taught. The knowledge of religious skills can.

The third question deals with *adult* education. Education is not a process which is limited to certain years. Ideally it should be a lifelong process and the greatest value of education is not in giving one a body of knowledge but the desire to continue to learn. Naturally when the child graduates from the school to the university he has to cope with other subjects in addition to his Jewish heritage, and since the other subjects are more bound up with his career, with his economic advancement, it is hardly surprising that the time he can devote to his Jewish heritage becomes less. The facilities that ought to exist for adolescent Jewish youth and university youth are something like the Hillel Foundations in America. Unfortunately we have no such facilities and no purpose is served by bemoaning the indifference of our youth. We will have to go out to them, speak to them more, meet them more, know more of their problems and show them that Judaism is a culture worthy of an intelligent man's adherence. Concretely we must build student's homes in all the leading centres.

I believe the time has come when we shall have to organize an adult education department which serves those needs as systematically as the present purpose of education endeavours to serve the needs of the schoolchild. I do not think that the present state of affairs is proof positive of the failure of the existing ideas of the method of Jewish education because, as far as I know, no country has yet evolved a method of dealing with these problems.

Adult education is still in its infancy and is growing. Moreover, it could also be claimed that even the ideals and the methods of our university education are a failure since we have no proof positive that graduates of universities read books worthy of the name, nor even journals worthy of the name nor, if we are to believe such authorities as Sir Richard Livingstone, are they ready to take their part in civic life with understanding.

We need planning and patience in this matter but let us always remember that one ray of light dissipates a bushel of darkness and if we can bring into being a home for Jewish students and some similar institutions such as the Hillel Foundation we will have stopped talking and have begun acting.

One more question ought to be cleared up for those who wish to think intelligently about Jewish education. There are people who argue that we need more content in our Jewish education and that Hebrew is merely a linguistic subject. I believe this is based on a misconception: I regard Hebrew as the nerve centre of the Jewish curriculum.

One of the most eminent authorities in the field of linguistic pedagogy, Michael West, wrote that language in education is not arithmetic in education or history in education. These are subjects and defective instruction in them leaves a gap in the child's education, but defective language teaching causes disaster at the root of the

(Continued on Page Ten)

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A FATHER ASKS ABOUT JEWISH EDUCATION

(Continued from Page Nine)

mind itself. It disorganises the whole psychic system at the root of the mind.

From a Jewish point of view we teach Hebrew not only because of the inherent qualities of the language, not merely because it is the language of a living Israel but because those concepts which are untranslatable in any language are necessary to the child and to us for our psychic welfare. Can you translate *Torah* in English? Are such phrases as *Malchut Shamayim*, *Chilul Hashem* and *Kiddush Hashem* translatable? These words contain pictures and sentiments of Jewish history which one must feel in the original or remain ignorant of them always.

The odds against Hebrew as a Jewish cultural language here are great indeed, as Dr. Dushkin has already pointed out in connection with American Jewry. Perhaps the nevertheless "obstinate" attitude which led to the formation of the Jewish state, if adopted by educationists in the Diaspora, can achive greater results than we dream of at present. Our aim remains, therefore, the synthesis of a national traditional education with equal emphasis on each component —to preserve and transmit our heritage in the Diaspora—and it is an onerous and difficult task. It is not, however, an impossible one if parent, child, and educator cooperate to meet the challenge of the historic age in which we live and if Jewish education, becoming a community issue, becomes the concern of every Jew.

This article is from Jewish Affairs.

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Topping:

five tablespoons brown sugar
five tablespoons milk
five tablespoons butter
one-half pound cocoanut

Cook together over a slow fire, until ropey. When cake is baked, pour the above mixture over immediately and put under the broiler until the topping is golden brown.

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three eggs
two cups all-purpose flour
two teaspoons baking powder
pinch salt
one glass sugar
one glass unsweetened pineapple juice
one-quarter pound shortening

Cream shortening and sugar together until fluffy. Add unbeaten egg-yolks and mix. Sift flour, baking powder and salt, and add alternately with pineapple juice. Beat whites until stiff, and fold into cake batter. Bake in two layer-cake tins, or a square cake-tin, greased; in a 350-degree oven for about forty-five minutes. Turn on cake-rack to cool. This can be served plain, or iced.

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Heshvan 1, 5711, falls on Thursday, October 12, 1950

MARRIAGES

BOCHNER-BABB

The marriage of Selma, daughter of Mr. and Mrs. Isaac Babb, 2505 Van Horne Avenue, to Kurt Bochner, son of Mr. and Mrs. Abe A. Bochner, 8714 Twenty-first Avenue, Brooklyn, N.Y., took place at Shaare Zion Synagogue on Sunday, August 13, at six o'clock. Dr. C. N. Denburg, Rabbi, officiated, assisted by Cantor G. A. Berkovits. The bride walked down the aisle alone, being met half-way by her parents, who escorted her to the altar. Her white Chantilly lace gown was made in full-length princess style, with a jewel neckline, embroidered with beads and seed pearl beads, long, wrist-pointed sleeves, and V-shaped Basque-styled waistline, with full skirt, and long train. She had a seed-pearl crown with a fingertip veil, and carried a Bible with white orchids. Mrs. Jacob Finkelstein, sister of the bride, was matron of honor, wearing a blue-grey nylon marquisette gown. It was made with a tucked, strapless bodice, with pink velvet hand-rolled roses set into the top of the bodice, a full skirt, and a draped stole. Her small hat of blue-grey and pink tulle had two rosettes at the side; and her spray bouquet was composed of tiny pink roses, and ferns. Henry Bochner, of Brooklyn, cousin of the groom, was best man; and the ushers were Jack Finkelstein, David Shefler, Irving Babb, B. Gasoi, Max Bailey, Peter Burshtyn and Leon Zilberberg and Peter Brodier, of New York. The aisle was adorned with white candelabra, white satin ribbon, and bouquets of white gladioli, and the altar was banked with palms and marked by standards of white gladioli. Organ music was played for the ceremony; and a soloist sang before, and at the reception, at the synagogue. The hall was decorated with arches of foliage and white gladioli, and palms were placed along the walls. The bride's table held arrangements of pink, white, and red roses; and the small tables, of pink roses. Mrs. Babb, mother of the bride, wore a full-length dress of champagne-shaded satin under champagne-rose-shaded Chantilly lace, fashioned with a rolled V-neckline, and bustle-back, ending in a short train. Her hat of matching Chantilly lace was trimmed with osprey, and her corsage was of purple orchids. Mrs. Bochner, mother of the groom, wore a long dress of turquoise-blue chiffon, designed with a draped bodice, and square neckline; also a matching chiffon hat, with shirred crown effect; and pink orchids. The bride and groom spent their wedding trip in Bermuda; and will live at 2076 Cropsey Avenue, Brooklyn. For travelling, the bride wore a beige suit, with brown accessories.

COATS FROM ISRAEL SHOWN IN N.Y.

Sports coats from Tel Aviv, Israel, were shown in Gimbels coat department. Gimbels is the first New York department store to sell clothes designed and made in Israel. The coats, which retail for $98, are of velours and flat fleeces from France in shades of beige, yellow, raspberry, navy and green. They are loose in cut with one or two exceptions, where the fullness is gathered under a small, shaped half belt. Raglan sleeves predominate. Collars are big and important. They ride high on the neck and are often split in back. Patch pockets are numerous.

Many fine details stand out. Some of these: Stitched accents, under-sleeve gussets, yoke treatments, and buttons that really button at unusual places such as at the back of the collars or at deep side vents.

Sleeping habits have much to do with good posture and good health in children. A child needs his own bed, large enough to turn about in at night. The springs and mattresses should be flat and firm with no sag in the middle. The pillow should be small and flat for healthful sleep.

Abnormal sleepers such as the man who can "sleep the clock around" and the one who goes to the opposite extreme and declares that four or five hours a night is all the sleep he requires, are not normal examples for the average person. Eight hours sleep is a normal period, varying a little according to age, occupation and physical condition. Too little sleep may have a bad effect upon your health.

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MONTREAL MEETINGS

● LAURENTIAN SERVICE Organization Tagday, on Monday, October 2, will benefit the project, "Education For Hearing-Handicapped Children", sponsored by the organization. Mrs. Ben. Goldberg is president; Mrs. J. Bucker and Mrs. David Feldman, tagday chairmen. Mrs. Feldman, 752 Belmont Avenue, Montreal, 6; DE. 7802, will take the names of volunteer canvassers for morning or afternoon work; also, donations. The project, to support a pre-school class for deaf and hard-of-hearing children, came into being following a series of lectures at the Children's Memorial Hospital for parents of such children, since there is at present no class of this type in the province, although there are classes in Toronto, London, and Vancouver, since five percent of all school children have some hearing deficiency. Mrs. Mary Cardoza, speech therapist of the Montreal General and Children's Memorial Hospitals; Dr. W. J. McNally, of the Royal Victoria Hospital; Dr. H. Mortimer, of the Montreal General Hospital; and M. S. Blanchard, principal of the Mackay Institute, have aided the project; and the tentative date for the opening of this pre-school class is November 1. Through the Montreal Protestant School Board, a room in Aberdeen School was placed at the disposal of the group, for children from three to five years of age, regardless of race, creed, or color. A trained teacher, at a salary of about $5,000 per year, will be brought here from England, or the United States so that children can be taught fully by oral means only, not manual or sign language, through group hearing-aids, amplifiers, etc., which must be arranged for. Through help from the John Tracy Clinic, in Los Angeles, of which Mrs. Spencer Tracy is president; and through the Volta Speech Association, founded in 1899 by Alexander Graham Bell, a series of lectures will be planned to help parents. Arrangements for this and general financial support, is being undertaken by the Laurentian Service Organization, originally founded in 1939, as the Laurentian Camp Juniors in aid of the Jewish Laurentian Fresh Air Fund.

● SHAAR HASHOMYIM Synagogue, Stephen Bernard Dorsey, son of Mr. and Mrs. Louis M. Dorsey, will be called to the Reading of the Torah, in celebration of his bar-mitzvah. Junior Congregation Sabbath services were conducted by: Lewis Batshaw, Mark Bercuvitz, Allan Bernfeld, Ronald Cape, David Cohen, Leonard Cohen, David Feldman, Marvin Goldsmith, Martin Goodman, Brahm Hyams, Jerry Kurland, Malcolm Lefcort, Joseph Mendel, Murray Notkin, Charles Solomon, Daniel Usher. Taking part were: Arnold Barkoff, Howard Cohen, Martin Lazare, Jon Lechter, Morris Macklin, David Plotkin, Eric Rittenberg, Michael Taub, Allan Bernfeld, Arthur Bernfeld, Ronald Cape, David Cohen, Gordon Cohen, Lawrence Cohen, Arthur Freedman, Brahm Hyams, Mitchell Klein, Malcolm Lefcort, Monty Leibovitch, Murray Notkin, Norman Schachter, Harold Shapiro, Harvey Smith, Charles Solomon, Barry Wiesenfeld. Annual Simchath Torah youth service will be on Tuesday, October 3, at 6.30 p.m. Allan Bernfeld will lead the Torah procession (Hakafas). Friends invited. John Roy Carlson will be the guest speaker at the open meeting of the Men's Association on Tuesday, October 10, on "I Saw Israel Reborn". He has appeared on Information Please, Town Meeting of the Air, March of Time.

● Those who will be present at the convention of the Actions Committee, Labour Zionist Movement, and at the Pioneer Women's Eastern regional conference in Toronto, Ont., will be Mesdames S. Lerman, E. Rosalinsky, I. Rosen, S. Bistritsky, H. M. Caiserman, E. Sohmer, M. Dickstein, S. Frankel, H. Reisler, P. Lipshitz, Ch. Surchin, B. Sommer, the latter two being on the national executive of the Pioneer Women's Organization.

● SHEARITH ISRAEL, Spanish and Portuguese Synagogue, Dr. Solomon Frank, Rabbi: Services, Friday, September 29, at 6.15; Saturday, at 7 a. m.; at 9 with sermon, "Thanksgiving." Sukkoth services: Monday, October 2; Tuesday, Yizkor memorial services; evening service; Wednesday, Simchath Torah. A children's service and processional, with the Rabbi and Cantor S. Kastner, will be held on Tuesday, October 3, at 4 p.m., conducted by the principal Lionel Kauffman. Flags will be distributed, also candy gift-bags. The Succah was decorated by the Sisterhood. Junior Congregation first service takes place on Saturday, October 7, at 10:30 a. m.

● CANADIAN FRIENDS Of The Hebrew University: The Israeli Symphony Orchestra will appear in Montreal at the Forum on January 22, sponsored also by Montreal Hadassah. Opening date of ticket sales will be announced. This musical group is being brought to this continent by the American Fund for Israeli Institutions. Allan Bronfman is organization national president.

● B'NAI BRITH: For the first time in the history of the B'nai Brith National Commission on Americanism and Civic Affairs a Canadian has been appointed as a member to direct a comparable program on citizenship and civic affairs among the lodges and women's chapters in Canada. Selected by Frank Goldman, of Lowell, Mass., president, as the Canadian representative on the 15-member commission, is Montague Raisman, of Toronto, chairman of the Canadian Committee of Civic Affairs of the Eastern Canadian Council of District Grand Lodge Number One, which he organized in 1947. The Canadian group has carried forward an active program in the advancement of Canadian citizenship, which has been highly commended by leading government officials and representative national and international organizations in Canada. Mr. Raisman, who is a member of the general committee of the District Grand Lodge, with headquarters in New York, is actively associated with the Canadian Citizenship Council, Citizenship Committee of the Canadian Legion, United Nations Association for Adult Education, Canadian Council for Christians and Jews, and Joint Public Relations Committee of the Canadian Jewish Congress and B'nai Brith. He served with the Canadian army in both World Wars I and II, having been decorated on the field of battle in World War I. In the last war he commanded the 219th Air Cadet Squadron and served as co-chairman of the military committee of the Canadian Jewish Congress and as its representative on the Greater Toronto War Service Council.

● PYTHIAN SISTERS: Calanthe Temple Number One will meet on Wednesday evening, October 4, at Rialto Hall. Mrs. I. R. Prazoff will preside.

● HOSPITAL OF HOPE Unit meeting on Monday, October 2, at 8 p.m., is Jack Bercovitch, at the home of Mrs. I. Greenberg, 4877 Fulton Avenue. A social evening in Val Morin, raised $60. Unit meeting on Wednesday, at 8 p.m., is Fraid, at the home of Mrs. H. Bellman, 4165 Clark Street. Unit meeting on Thursday, at 8 p.m., is Mordecai Baker, at the home of Mrs. I. Goldstein, 5383 Garland Place. Unit meeting on Monday, October 9, at 2.30 p.m., is Tillie Cohen (Victory), at 4465 St. Lawrence Boulevard, with Mrs. R. Marcovitch as hostess. Unit meeting on Tuesday, October 10, at 8 p.m., Leib Shmul Chaim Backler, at the home of Mrs. C. Krakower, 5622 Jeanne Mance Street.

● HADASSAH art exhibit, at the home of Mr. and Mrs. Barney Aaron, 3219 Cedar Avenue, on Saturday evening and Sunday, September 30 and October 1, will be opened on Saturday, at 7.30 p.m., by Dr. Chana Gelber, of Toronto, Ont., the wife of Edward E. Gelber, co-president of The Zionist Organization of Canada. She is a native of Israel and an artist. There will be works of art from Israel; handicrafts by refugee women in the W.I.Z.O. workshops; work by children in Israel, and also by children here; and by Canadian Jewish artists; open to the public on Sunday from 2 p.m. to 10 p.m.; tea at a nominal charge.

● CANADIAN JEWISH CONGRESS: K. Z. Paltiel, of Montreal, has been appointed by Congress and by the Joint Public Relations Committee as director of Community Services for the Prairie Provinces with headquarters in Winnipeg. Mr. Paltiel received the Allen Oliver Gold Medal in economics and political science when he graduated from McGill University in 1943 and held the Alexander Mackenzie Fellowship at the University of Toronto where he received his M.A. in 1944. He has lectured on comparative government, political science and economics at McGill University and at Sir George Williams College and has served with the National Film Board of Canada, the American Economic Committee for Palestine, and the town planning project of the School of Architecture at McGill University. Mr. Paltiel was on the staff of the Canadian Press in Toronto, was research assistant to the Royal Commission on Coal, conducted research on the teaching of philosophy at McGill University, and had been secretary of the Aid to Israel Committee and manager of the Canadian Palestine Trading Company.

● TEMPLE EMANU-EL, Dr. Harry J. Stern, Rabbi: Sabbath Sukkoth services, Friday, September 29, at 8.15 p.m. Lecture: "The Book Of Ecclesiastes." Sukkoth, September 30, at 11.30, sermonette, "The End Of The Matter." Tuesday, at 10.30, final day of Sukkoth will be observed with the Simchas Torah and consecration service for a class of thirty-one boys and girls entering the Religious School for the first time. Sisterhood dessert luncheon meeting, Tuesday, October 10 at 1.30, will hear Mrs. Harry Joshua Stern on "Intimate Glimpses Of A Journey." Members and friends will bring either toys or money to buy toys for Israeli children for Chanukah. Home and School Sunday Morning Koffee Klub for parents who bring their children to the religious school has as committee: Maurice Schwartz, Isaac Kurabatt, Nathan Isenberg, Samuel Garfield, Louis Cohen, Irving Solowey. For taxi service call Mr. Garfield, WAlnut 4640. At high holy day services the Shofar service was given by Mark Garfinkle. Pulpit honours were accorded to: Hyman Grover, George Hollinger, William Gittes, Dr. Abram Bercovitch, Colin Spiegel, Irving Tarahis, E. T. Garfinkle, Samuel Zion, Samuel Paperman, Abraham Bergen, Nathan Bing, Leonard Blank, Maxwell Roth, H. E. Greenspoon, Sydney Lithwick, David G. Jassby, A. L. Mailman, Michael Hirsch, Maurice Garfinkle, Samuel Beckow, Jack Carrick, Arthur Pascal, Garner Bornstein, Lawrence Marks, David Marston, Francis Beck, Eugene Stearns, Charles Shefler, Sydney Isaacs, Dr. Lyon Bercovitch, Harry Horn, Gustave Gray, Henry Benson, Herman Tower, Jul. Heim, Samuel Wechsler, Maurice Ginsberg, Lewis Sherwin, Joseph Bambiger, Samuel Gross, Nathan Isenberg, George Rauch, Irvin Gertsman, Alex Carsley, Peter Tilner, Maurice Schwartz, Ivor Kursbatt, Clifford Gittes, Jack Freedman, Irving Solowey, Lewis Melzack, Karl Engel, Hershell Lewis, Joseph Roston, Joseph Berensson, Joseph Winthrop, Max Sendel, Alfred Bieber, Harry Stern, Justin Lonb, Josef Aron, Miles Wisenthal, Rudolph Lustig, Robert Danziger. At Junior Congregation service, sermonettes were given by Hershell Lewis and Joseph Cooper. Reading the ritual were: Asher Gerstenfeld, Norman Genser, Efraim Rosenzweig. Ushering was in charge of Arthur Pascal, Joseph Cooper, Nathan Bing, Hershell Lewis, assisted by: Jack Adelman, Francis Beck, Joseph Barcusson, Abraham Bergen, Nathan Bing, Jack Carrick, Alex Carsley, Louis J. Cohen, Joseph J. Cooper, Karl L. Engel, Jack Freedman, Leon Friedman, Hershell Garfinkle, Asher Gerstenfeld, Irvin Gertsman, Julian Gladstone, Henry E. Greenspoon, Nathan Isenberg, Bert D. Joseph, Ivor Kursbatt, John Lenoir, Allan Levine, Sydney Lithwick, Rudolph Lustig, Lawrence Marks, Sol. Ganas, Arthur Pascal, Dr. L. N. Poch, Paul Putziger, Abbey Sankoff, Maurice Schwartz, David Shefler, Lewis Sherwin, Murray Simons, Irving Solowey, Eugene Stearns, Peter Tilner, Alvan Wagler, Joseph Winthrop, Harry Wolfe, Rufus Wolfe.

● B'NAI BRITH Mount Royal Lodge service club dinner meeting will take place on Thursday, October 12, at 6.30 p.m., at the Windsor Hotel. Charles Wolfson, president, will preside. Justice Meier Steinbrink, of New York State Supreme Court will speak. Melvyn Douglas, stage and screen star, then making a personal appearance here, will extend his greetings to Justice Steinbrink. Judge Steinbrink served as Attorney General for the State of New York. He was appointed National Chairman of the Anti-Defamation League of B'nai B'rith in 1946. He received the degrees of Doctor of Hebrew Letters from the Hebrew Union College and Doctor of Laws from St. Lawrence University. Representatives from all the service clubs will attend the dinner meeting.

● MIZRACHI WOMEN: Bnos Hapoel chapter met at the home of Mrs. J. Segal, 5020 Park Avenue. Mrs. P. Twersky, who was guest speaker, reported on her visit to Israel. Sally Finkelstein chapter met at the home of Mrs. P. Nobis, 916 Dunlop Avenue; Solomon Avigdor Lieff, at the home of Mrs. L. Corobow, 6442 McLynn Avenue. Chai dinner, at the Zionist Building, is on October 23.

● NATIONAL COUNCIL of Jewish Women, Junior Division, meeting is on Tuesday, October 3, at 8.30 p.m. Miss Yetta Levine, chairman, will preside. Dr. Henry Gerald, psychologist, will be guest speaker. Known as the "Wizard of Denmark", Dr. Gerald uses mental telepathy in designing a program for education and entertainment. Friends invited.

● HADASSAH: Herman Abramowitz Chapter dessert luncheon meeting is on Tuesday, October 10, at 1.30 p.m., at Shaar Hashomayim Synagogue. Guest speaker will be A. M. Klein, the poet, on "News, Views, And The Jews". Mr. Klein, visiting lecturer in poetry at McGill University, holds the Governor-General's poetry award. Chairman are: Mrs. A. M. Fels and Mrs. Marguerite Cohen, hospitality; Mrs. M. Chorney, Mrs. S. Levy, program. Mrs. H. Wisenthal, president, will be chairman.

● B'NAI BRITH WOMEN: Cum Laude Chapter Number 548 meeting, at the Mount Royal Hotel, on October 5, at 8.30 p.m., invites friends. Information from: Misses Ida Wasserman, CA. 8846, president; Sylvia Heifield, EX. 0228, membership chairman; Sylvia Cohen, EL. 8013, publicity, evenings.

● HEBREW LADIES Sick Benefit Society: At the opening meeting at Chevra Shass Synagogue, Mrs. D. Boyer, president, was seated at the head table, with Mrs. A. Plotkin, honorary president; Mrs. I. Rosenberg, past president; and executive: Mesdames J. Turowetz, B. Ruthen, R. Dolman. Mrs. J. Hoffer, treasurer, was unable to be present. Rabbi Michael Cohniker, of Chevra Shass Synagogue, conducted a memorial service and reading. Mrs. J. Turowetz, vice-president, and Mrs. B. Sosenkin, a board member, turned in over $82.50 raised at a summer tea in Prevost, Shawbridge, through the courtesy of Mrs. Goldie Katz, who donated the premises, refreshments, and prizes. Mrs. J. Flomen and Mrs. J. Superstein, of the sick committee, reported. Condolences were extended to the family of the late Mrs. Gruna Wiltzer, Clark Street, who was a long-time officer, and an honorary board member. Mesdames D. Boyer, R. Cohen, B. Gottieb were meeting hostesses. Mrs. E. Gurevitz won the raffle. $214.40 was raised. The next meeting will have as hostesses Mesdames S. Broodney, Z. Flomen, R. Kofsky. Members will be notified of the date by Mrs. P. Dworkin and Mrs. R. Silverman, telephone committee.

● Y.M.-Y.W.H.A. Film series starts on Sunday, October 1, at the Snowdon Y, with a Charlie Chaplin festival; and National Film Society film award package, showing four Canadian award-winning films. The Chaplin pictures are: "The Tramp"; "The Immigrant"; and "Easy Street". John Linder is chairman; committee is: Mrs. John Linder, Mrs. S. Bick, Misses Sarah Furman, Jean Jacobs, Ruth and Evelyn Grief; Abe Feigelson, Henry Rosenzweig, Ben. Cofsky, Leonard Levine, Sol. Lighter, Jack Fisher, M. Davis, I. Etcovitch, S. Schwartz, Ben. Bralter, Dr. Jack Rubin. Lecture series starts on October 25, presenting Dr. Abram Leon Sachar, president of Brandeis University, speaking on "Defence Of Tomorrow". Bram Appel is chairman.

● NEIGHBOURHOOD HOUSE Mothers' Club show, "Pralleh-a-Zach", with orchestra, will be given on Saturday, October 14, with the "Six To Sixty" dance, according to Mrs. A. Grill, chairman. Bill Kugler's orchestra will perform "Notes to You", the musical review of the B'nai B'rith. Prizes include a radio and silver flatware. Tickets at Neighbourhood House; from Mrs. Grill; or from any member of the committee: Mesdames M. Stein, H. Verra, W. Greenberg, A. Klein, C. Pfeffer, M. Yampolsky, H. Kranick, P. Horowitz, H. Littner, E. Starr, A. Zatz, B. Silverman, T. Silverman, M. Labovitch.

● ZIONIST ORDER RABONIM: Abraham Salomon, head of the information department of the General Zionist Enterprises Constructive Fund (Keren Mifalim Konstructivim) in Israel, and executive member of the World Confederation of General Zionists, addressed the lodges at Zionist Headquarters. He said the K.M.K. has its own absorption department which looks after the welfare of General Zionist immigrants; the General Zionist Shikunim, housing projects, financed through the K.M.K., already built hundreds of units of low cost housing; the education department of the World Confederation of established and financed many agricultural educational institutes in Israel; for Private Agriculture supports new immigrants who are going to settle individually on land or on agricultural co-operatives; the K.M.K. supports loan agencies which grant every newcomer an initial loan of 100 to 150 Israeli pounds; has a special information and tourist department and every tourist is given a chance to visit all enterprises. The speaker was thanked by M. I. Mendelsohn, president of Geulah Lodge. Greetings from the General Zionist Movement in France was brought by Y. Rosenbloom, who is visiting Canada on behalf of General Zionist schools in France. Joseph N. Frank, co-chairman of the Garin Canadi Committee, reviewed the history of the settlement of Canadians in Israel sponsored by the Rabonim, which furnished the Canadian Kvutzah with a D.T. Diesel tractor, and a completely equipped carpentry shop to enable settlers to build everything from houses to fine furniture, and also a mobile machine shop repair unit. He expressed regret that the monetary returns are coming in far too slowly to meet commitments. A technicolor filmstrip on the founding of Kvutzah Shoshana, Garin Canadi, with recorded commentary by Rupert Caplan, was shown. J. Harry Edelberg, vice-president of the Quebec Region, presided.

Montreal—Personal—Toronto
Rosh Hashonah Greetings

The following New Year Greetings were received too late for insertion last week.

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and daughter, Rosalind,
5187 Jeanne Mance Street,
Montreal, Quebec.
Extend to all their relatives and friends their best wishes for the Holy Days.

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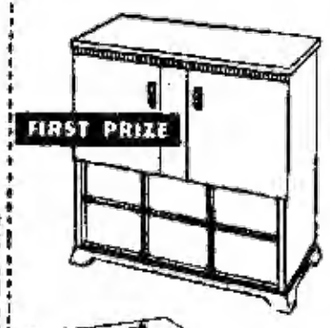

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Social Notes — Toronto

Mr. and Mrs. L. Schwartz, 26 Glen Arden Road, had visiting with them for several days her sister, Mrs. H. Adelman, and daughter, Roonie, of Fort William.

Mrs. John C. Cohen, of London, England, who is visiting with her uncle and aunt, Mr. and Mrs. B. Lyons, 211 Rosemary Road, for several months, was also present at the marriage of her son, Carl, to Miss Gale Cohen, daughter of Mrs. R. Cohen, of Hamilton.

Miss Dorothy Potter, 11 Rusholme Park Crescent, is back, having spent a month in New York.

Out-of-town guests here for the marriage of Miss Sylvia Rubinoff, daughter of Mr. and Mrs. H. Rubinoff, Castle Knock Road, to Irving Kraft, son of Mr. and Mrs. Abraham Kraft, Ulster Street, were: Mr. and Mrs. Abe. Herzog, and Mr. and Mrs. Sol. Herzog, of St. Catharines; Mrs. B. Aaronson, of Bronx, N.Y.; Mrs. E. Stark and daughter, Sandra, and Mr. and Mrs. Harry Dashkin, of Detroit, Mich.

Mr. and Mrs. William Coldoff, Burnside Drive, are visiting in New York for several days.

Mr. and Mrs. Peter Levine and family, formerly of 118 Mediand Street, have taken up new residence at 12 Collegeview Avenue.

Mrs. S. Shreeman, of Detroit, Mich., is visiting with her parents, Mr. and Mrs. L. Salam, Hilton Avenue.

Mrs. L. Grisor and daughter, Sandra, formerly of Toronto, have gone home to Los Angeles, Calif., having spent the High Holidays with her father-in-law and mother-in-law, Mr. and Mrs. J. Grisor, 6 Nina Avenue.

Mr. and Mrs. Sol. Eisen, Glenayr Road, are in Atlantic City, where the former is attending a convention of the Million Dollar Round Table of the National Association of Life Underwriters of which he is the only Canadian Jewish life and qualifying member.

Mrs. S. Goldberg, 295 Osington Avenue, has returned from Los Angeles, Calif., where she visited her son-in-law and daughter, Mr. and Mrs. F. Schaffer, and their new-born son, Robert Mark.

Mr. and Mrs. Norman Stone, 613 Rushton Road, motored to Los Angeles, Calif., for several weeks where they visited the former's brother-in-law and sister, Mr. and Mrs. Murray Tobias, and daughter, Elaine.

Mr. and Mrs. Benjamin Harrison, of New York, and Mrs. Norman Arkin and son, Donnie, of Middletown, N. Y., were here for the marriage of Miss Betty Harrison, daughter of Mr. and Mrs. M. Harrison, 30 Northcliffe Boulevard, to Sydney Diretz, son of Mr. and Mrs. William Diretz, Richmond Street West.

Mr. and Mrs. A. W. Mendelson, 159 Chiltern Hill Road, were in Chicago, Ill., for the marriage of Harvey Gale, son of Mr. and Mrs. Nat. Gale, of Chicago, Ill.; to Miss Elaine Mandel, daughter of Mr. and Mrs. M. Mandel, of Chicago, at the Savoy Hotel.

Philip and Ralph Cait, of North Bay, were the guests of Mr. and Mrs. V. Goodman, 329 Palmerston Boulevard, for the high holidays.

William Berg, of Brooklyn, N.Y., formerly of London, England, visited his cousins, Mr. and Mrs. Sam. Sky, 35½ Major Street, for several days.

Mrs. B. Silverman, 524 Crawford Street, flew to New York where she is the guest of Mr. and Mrs. I. Linker.

Mr. and Mrs. L. Schwartz, 26 Glen Arden Road, celebrated the nineth birthday of their son, Macey, brother of Leon, Cecil, and Faye, at a family dinner.

Mr. and Mrs. A. Millstone, 386 Palmerston Boulevard, celebrated the fourth birthday of their daughter, Harriett, sister of Barbara, at a family party. Present were: Mr. and Mrs. C. Goldstein, Mr. and Mrs. C. Tarnowsky and son, Harley; Mr. and Mrs. T. Goldstein and daughter, Marlene; Mr. and Mrs. A. Goldstein and children, Marilyn and Stephen; and Mrs. E. Reider. The birthday cake was decorated with pink roses, with an inscription.

Mesdames A. Bochnek, 712 College Street; S. Lieberman, 647 College Street; and L. Bernard, 410 Crawford Street, were hostesses at a cup and saucer shower, at the latter's home, in honour of Miss Goldie Fine, daughter of Mr. and Mrs. M. Fine, 16 Baldwin Street, whose marriage to Leonard Berger, son of Mr. and Mrs. S. Berger, Dufferin Street, takes place on October 15, at the Prince George Hotel. There were forty guests. Mrs. Fine, the bride-elect's mother, wore a blue crepe dress, having a U-shaped neckline, short sleeves, and straight skirt. Mrs. Berger, the groom-elect's mother, wore a cinnamon-coloured crepe dress with bronze beading throughout, high neckline, three-quarter-length sleeves, and straight skirt. The honouree was in a dress of beige satin, fashioned with high neckline, long sleeves, and straight skirt. Mrs. M. Berger and Mrs. G. Broder poured. A variety of gladioli, and white lighted tapers were on the table. Mrs. J. Weinberg, of Peterborough, was a guest.

UNVEILINGS

The unveiling of a tombstone for the late Samuel Glazer will take place on Sunday, October 8, at two p. m., at Goel Tzedec Memorial Park, Bathurst Street.

The unveiling of a monument to the memory of the late Mrs. Goldie Goldberg, of 100 Bellevue Avenue, will take place on Sunday, October 8, at 11.30 a. m., at Dawes Road cemetery. All friends and relatives are asked to attend.

(Resort Advertisements on Page Five)

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Toronto Meetings

● WOMEN'S ORT fall fashion show, will be at Vanity Fair, King Edward Hotel, on Wednesday, October 4, at 8.30 p.m., convenership of Mrs. H. Donsky. Mrs. C. Drutz is ticket convener, and Mrs. S. Garber, membership convener. The guest speaker will be Mrs. S. H. Jarvis, membership chairman of American Women's Ort. Reservations, including tea, from Mrs. A. Woolf, OL. 4034. Mrs. S. H. Jarvis, of New York, membership chairman of American Women's ORT, will be at the King Edward Hotel for several days, to be guest speaker at the fashion show, at Vanity Fair, King Edward Hotel.

● SONS OF DAVID Ladies Auxiliary food sale had Mrs. R. Kleinberg as auctioneer. Plans are being made for a charity bridge. Refreshments were served by Mrs. B. Title, assisted by Mrs. A. Kravitz.

● ZIONIST ORDER HARONIM; Scopus Lodge elected: Fred Stoll, president; Morton Weiss, Martin Goodman, Leon Blevis, S. Caplan, Stanley Goodman, Sidney Yashinsky, and B. Dicker.

● AJALON LODGE Auxiliary met at the home of Miss Anne Brown, 390 Palmerston Boulevard. Mrs. H. Coleman is president. Plans for charity raising funds; and social events were discussed.

● PHILADONS at the home of Mrs. L. Zuker, 517 Palmerston Boulevard, heard a report on the tea by Mrs. M. Cohen. A cheque for $35 was sent to the Old Folks Home. Next meeting is on October 2, at the home of Mrs. A. Nathans, 12 Rosebury Road.

● HADASSAH: Hatikvah Chapter met at the home of Mrs. D. Fox, Old Park Road. Bazaar business was discussed. The annual tea, to be held at the home of Mrs. J. Posluns, 284 Forest Hill Road, on October 12, is convened by Mesdames J. Pasternack, A. Salutin, A. Nashman. Lillian Freiman Chapter annual dance on Thursday, October 5, is convened by Mesdames G. Gordon, MA. 4319; A. Axler, HU. 9889; J. Lubotta, HU. 3972; S. Norris, RE. 8144. Proceeds for Israel. Junior Hadassah held a membership day. Miss Estelle Morrison, president, welcomed the guests. Mrs. Louis James, chairman of the administrative board of Hadassah; also Mrs. Percy Dolgoff, senior advisor, spoke. Miss Estelle Steinberg, of the staff of Baron Byng High School, in Montreal, Que., and president of Montreal Junior Hadassah, was guest speaker. Miss Sylvia Lenchner, vice-president, and membership chairman, thanked them. Buffet supper was served by the executive: Misses Estelle Morrison, Sylvia Lenchner, Betty Saltzman, Sylvia Weisbrot, Gerry Bain, Carole Burstyn, Bess Myers, Shirley Goldhar, Jean Streisfield, Hannah Levine, Dora Yarmo, Ruth Shulman, Alice Ludwig, Esther Gold, Phyllis Weinberg. Membership information from Misses Estelle Morrison, LA. 7742; Sylvia Lenchner, AD. 4506.

● HEBREW WESTON Sanitarium annual patroness tea is at the home of Mrs. Mark A. Levy, 1 Dewbourne Avenue, on Sunday, October 8, at 2.30 to six p. m., to aid tubercular patients. Convener is Mrs. H. Rubinoff. Invitations from Mrs. I. Weinberg, 1853 Bathurst Street; mah jongg cards from Mrs. J. Doran, RE. 9226.

W.J.C. ASKS

(Continued from Page One)

racial or religious hatred or intolerance a punishable offence."

The document demands also that Western Germany "place the burial sites of the victims of German criminality" under the supervision of an international body and bear the costs involved in such supervision.

The WJC documents point out that although German agencies and courts have been entrusted with the implementation of restitution legislation introduced in Germany by the Allies, restitution as such is the direct responsibility of the occupying powers — a "reserved matter" under the occupation status. Processing of the claims will have to be carried on for several years to come and the Germans have shown reluctance to introduce the required legislation. "It is therefore necessary," Dr. Goldstein and Marcus pointed out, "that restitution remain a matter of concern of the Allies and the West German government be bound by an undertaking to them to respect the legislation enacted and to implement it faithfully and speedily."

As a result of spoliation of victims of racial and religious persecution by the Nazi regime and its agents, a number of claims of persecutees or their successors in right have been and in the future may be directed against the Reich. This is especially the case where properties confiscated by the Reich, such as securities, bank accounts, jewelry, art objects, etc., are no longer in existence. Heretofore the Allied powers have prohibited the German Laender from meeting such obligations without their consent.

As a consequence of German-instilled anti-Semitism, hundreds of thousands of Jews have refused to return to their countries of original residence. "Jewish communities all over the world have been making the greatest sacrifices to provide for the present needs of those uprooted persons as well as their resettlement and rehabilitation. This task will continue for years to come and will require very considerable funds. Justice demands that this burden be shared by the part of the German population which now comprises the Western German Republic and that this Republic be made to assume a clear and unquivocal obligation to this effect."

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651 Spadina Avenue, Toronto
All eligible United Jewish Appeal contributors are invited
The Regional Conference will be held in Toronto on October 22nd and 23rd, 1950

Nobel Prize Winner Who Brought Peace To Palestine Lives Success Story

Dr. Ralph Bunche said that the 1950 Nobel Peace Prize will inspire him to "continue my efforts in the great cause of world peace." The man who was the United Nations mediator between Israel and the Arab states is the first Negro to win the award. Dr. Bunche was acting mediator in Palestine after the assassination of Count Folke Bernadotte in September, 1948. Dr. Bunche negotiated three armistice agreements and remained in Palestine until the fighting was over.

Dr. Bunche, now 46 years old, returned to the United States in April, 1949, and resumed his work as Director of the United Nations Trusteeship Division.

He was selected for the Nobel Peace Prize from twenty-eight nominees. Among them were President Truman, Gen. George C. Marshall and Pandit Jawaharlal Nehru. Several humanitarian organizations were nominated also for the prize, which in recent years has gone to the International Committee of the Red Cross and the Society of Friends.

The prize will be presented on December 10 in Oslo.

The forty-six-year-old United Nations official paused in the midst of a deluge of congratulations to issue a statement in which he said: "I received this news with deep humanity, for I, more than any one, recognize the extent to which my peace efforts in the Near East flowed from the strength of the United Nations.

"In these crucial times," he added, "when the future of all mankind hangs fatefully in the balance, it is high privilege to be associated with the work of the U. N., man's sole hope for peace."

The first report of the award came to Dr. Bunche as he was seated in the delegates' dining room at Lake Success. His secretary, Mrs. Doreen Daughton, walked in at 2:15 p. m. and told him that he had won the award. Dr. Bunche did not believe it and took it as a jest.

Later Wilder Foote, director of the press section of the U. N. Department of Public Information, confirmed the report, but Dr. Bunche was not convinced until an official cable from Oslo was handed to him at 6:15 p. m., says the New York Herald Tribune.

Meanwhile the word had begun to spread throughout the sprawling Sperry Gyroscope Company plant which is the temporary headquarters of the U. N. Secretariat. A deluge of congratulatory messages began to pour in from his colleagues at Lake Success and others throughout the world.

Among the messages was a telephone call from his wife, Ruth, who was in Boston helping to enroll their daughter, Jane, in Radcliffe College. Another daughter, Joan, is a sophomore at Vassar, and a son, Ralph Bunche jr., is seven.

Dr. Bunche's son called to say: "Daddy, I am making you a surprise."

Another message came from Moshe Sharett, Foreign Minister of Israel, who praised Dr. Bunche for his "inexhaustible patience, resources and ingenuity" and added: "It is a fitting tribute to a great servant of the U. N. and it gives renewed faith in its cause."

Walter White, executive secretary of the National Association for the Advancement of Colored People and a close friend of the Nobel prizewinner, telegraphed: "This well deserved recognition of his contribution . . . should in-

(Continued on Page Fourteen)

APPROACHING MARRIAGES

Mr. and Mrs. Samuel Rein, 1408 Gerard Street East, announce the approaching marriage of their daughter, Ruth, to Arnold Rosen, son of Mr. and Mrs. Leo Rosen, of New York, to take place on Sunday, October 8, at half-past five o'clock, in Yeshivah Torath Chaim, with Rabbi A. A. Price officiating.

Mr. and Mrs. Arthur Rothberg, 329 Soudan Avenue, announce the approaching marriage of their daughter, Goldie, to Lloyd Pivnick, son of David Pivnick, of Sutton, and the late Mrs. Pivnick, to take place on Sunday, October 8, at the Mutual Club, at half-past one o'clock, with Rabbi David Monson officiating.

Mr. and Mrs. N. Lemberg, 82 Brunswick Avenue, announce the approaching marriage of their daughter, Claire, to Irving Sheldon, son of Mrs. Toby Shniffer, Palmerston Avenue, to take place on Sunday, October 8, at half-past four o'clock, at Shaw Street Synagogue, with Rabbi David Monson officiating.

Mr. and Mrs. Max Bernholtz, 33 Grace Street, announce the approaching marriage of their daughter, Simmie, to Louis Civil, son of Mr. and Mrs. Abraham Civil, 94 Sussex Street, to take place at Shaarei Shomayim Synagogue, on Sunday, October 8, at half-past four o'clock, with Rabbi Judah Washer officiating, assisted by Cantor A. Steinberg.

Mr. and Mrs. Sydney I. Shelter, 83 Hillmount Avenue, announce the approaching marriage of their daughter, Shirley, to Bernard Tanner, son of Mr. and Mrs. Norman Tanner, Grace Street, to take place on Sunday, October 8, at half-past five o'clock, at Shaarei Shomayim Synagogue, with Rabbi Judah Washer officiating, assisted by Cantor A. Steinberg. Reception will follow at Murray House.

All news and advertising omitted this week due to lack of space, will be run in next week's issue.

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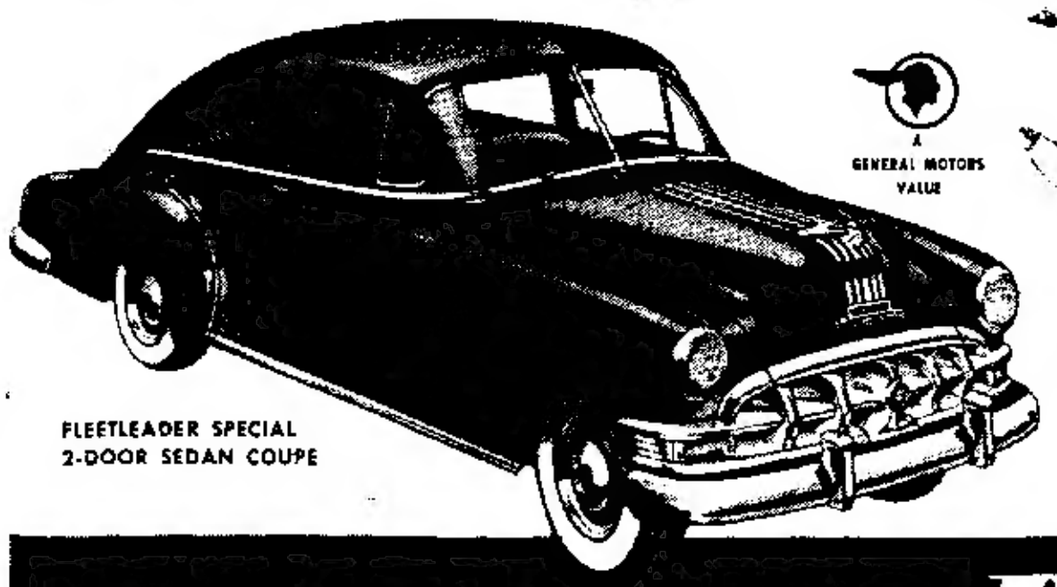

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

SEPTEMBER 29, 1950 VOL. XXXII, No. 52

Commentaries

By Dr. Harry J. Stern, Rabbi

The Cry Of The Needy

(Broadcast by Rabbi Stern on behalf of Montreal Welfare Federation, from St. James United Church)

That a Catholic priest, a Protestant minister, a Negro representative, and a Jewish rabbi should unitedly appeal in the cause of the Welfare Federation of Montreal is indeed in keeping with the great tradition of church and synagogue which makes morally mandatory the generous sharing of one's substance with the needy. Christian and Jew who are followers of biblical teaching will recall the Mosaic injunction concerning the poor: "When ye reap the harvest of your land, thou shalt not wholly reap the corner of the field, neither shalt thou gather the gleaning of the harvest. And thou shalt not glean thy vineyard; thou shalt leave them for the poor and for the stranger."

We like to recall, too, the words of the great prophet Isaiah who centuries ago thundered forth on behalf of the needy the following divine question: "Is not this the fast that I have chosen? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, thou cover him, and that thou hide not thyself from thine own flesh?"

Our presence here today is meant to indicate to all citizens that though Welfare Federation is Protestant, its campaign is not to be considered sectional and that its fund-raising effort should be the concern of the whole city. This campaign deserves the sympathy of all because it is a humanitarian endeavour. The cry of the needy is a human cry and its claim is superior to all barriers of race, creed or colour. Suffering does not run along racial or denominational lines. The work of Welfare Federation is commendable also because it is tied up with our civic life. As citizens of the community we are bound together. What affects one section affects another. We cannot isolate ourselves. We cannot delimit the influences of crime and poverty. Hence, it is good Canadianism to share with one another.

I appeal for a continuance of the spirit of neighbourly helpfulness in keeping with our great religious tradition which insists that we are our brother's keeper. There is a little story found in oriental literature which drives home the lesson of our brotherhood. A traveller walking along the streets of a city beheld a native child, a little girl of no more than ten or eleven years of age, bent almost double under the burden of a baby boy whom she carried on her back. The traveller, stopping the little girl, said to her: "Isn't the load you are carrying too heavy for you, my child?" And the child, raising her eyes to his, gave a naive answer that sets us aright on the question of human responsibility: "No, he's not heavy, he is my brother."

The saddest people in our city when winter comes will not be those needy who because of lack of support would suffer, but those who hide from fellow man and fail to do their duty. Our rabbis teach that by the side of the poor stands the Supreme, pleading for His stricken children, and he that feeds the hungry, feeds himself, too, for charity blesses him that gives, even more than him that receives.

NOBEL PRIZE WINNER

(Continued from Page Thirteen)

spire all those who are dedicated to the task of eradicating racial intolerance. It should serve also as an answer to Soviet propaganda that merit in a dark skin receives no recognition in the Western world."

Dr. Bunche was born in Detroit, Mich., the grandson of a slave. He was graduated from the University of California at Los Angeles in 1927 with Phi Beta Kappa honors and received a master's degree from Harvard University in 1928. A trip through Africa as a Rosenwald Fellow gave him material for his doctorial thesis and he received his doctorate from Harvard in 1934.

He taught at Howard University in Washington and became chairman of the department of political science there in 1937. He served with the Office of Strategic Services during World War II and joined the State Department in 1944. After serving as a delegate or adviser at nine international conferences, he was "loaned" to the U. N. in 1946. He resigned from the State Department a year later.

Dr. Bunche is a past winner of the Spingarn Medal of the N. A. A. C. P., awarded annually to the American Negro who has made the highest achievement during a year. He also holds a distinguished service award from the American Association for the United Nations and a dozen honorary degrees from colleges and universities throughout the country.

In 1949 he was chosen as "Father of the Year" by the National Father's Day Committee and the Bronx has given him a "Dr. Ralph J. Bunche Day."

Dr. Bunche paid tribute to his predecessor for laying the essential foundations of the Palestine agreements, calling Count Bernadotte "the great and courageous man who gave his life in the determined effort to bring peace to Palestine."

"At this moment I cannot forget that Count Bernadotte and ten other members of our team gave their lives in the effort to restore peace to Palestine," Dr. Bunche said.

Because of his arduous work in guiding the Israeli and Arab negotiators to an agreement, work which often entailed twelve-hour sessions, Dr. Bunche personally was accorded a large measure of credit for halting the Palestine fighting.

Dr. Bunche gave credit to the United Nations, to Count Folke Bernadotte and to the United Nations observers and civil servants for the success of the Palestine mediation.

A brilliant scholar and educator, Dr. Bunche always has fought against racial discrimination. He refused to accept an appointment as Assistant Secretary of State two years ago. Informed sources said he turned down the post because of racial bias in Washington. He was said to believe that "Jim Crow" rules in Washington were so rigid that he could not accept the position.

Dr. Bunche now is senior director of the United Nations Trusteeship Council, receiving $11,000 a year tax-exempt and a $3,000 expense allowance. The job in Washington would have paid him only $10,000 a year and the salary would not have been tax-exempt. The father of three children he said when he refused the government post that he felt he should not accept the reduction in income.

Dr. Bunche's award high-lights the provision in the will of Alfred Nobel, Swedish inventor of dynamite, that the Nobel awards should be made "without distinction of nationality."

Dr. Bunche said he had no idea what he might do with the prize money. "I'm a very conservative person by nature, and I never spend anything before I get it," he said. He immediately recalled however, that he had just had a champagne cocktail to celebrate the news, "which was more than I could afford."

It was the second great source of personal happiness to reach Dr. Bunche in two weeks, says the New York Times. Two weeks ago his young son, who had been stricken with poliomyelitis, returned home from the hospital completely recovered. The boy is "already running all around the house," Dr. Bunche said.

For his work in mediating the Palestine dispute, Dr. Bunche has already received thirty-eight national and two international awards and nineteen honorary degrees.

Honors were heaped on the man who brought peace to Palestine. A score of colleges and universities showered degrees on him. Los Angeles had a "Ralph Bunche Day" and Gen. Dwight D. Eisenhower called him "one of the greatest statesmen this country had produced."

Ralph Bunche is a champion of racial brotherhood. Once, when President Truman sought to appoint him an assistant secretary of state with headquarters in Washington, he replied: "I served my exile there — now I prefer to live as a free man."

Last year, at a Lincoln's Birthday ceremony in Rochester, N.Y., Dr. Bunche declared that the capital had not yet admitted Lincoln's moral dictum that the Negro was a man. He has often, however, indicated that the future of race relations in America can be viewed with "reasonable optimism," according to the New York Times.

The story of Ralph Johnson Bunche is, in essence, the story of American democracy at its best. Within the span of less than half a century, this grandson of a Negro slave rose to world acclaim as a top-ranking diplomat.

Ralph Bunche slipped into the pattern of American success stories when he became orphaned at the age of 14 and earned his way through high school by laying carpets to pay his expenses.

U. S. EXPERT

(Continued from Page One)

cope with required production, he said, reports the New York Times.

Immigration, to which the nation is committed in unlimited quantities, is placing a heavy strain on all phases of the national life, he said. This is as true of education as it is of the national economy. In summing up his overall impressions, Dr. McGrath said: "Israel seems to me to be a social laboratory of the first order. If I were a young social or political student, Jewish or non-Jewish, I would want to go to Israel for a year or two."

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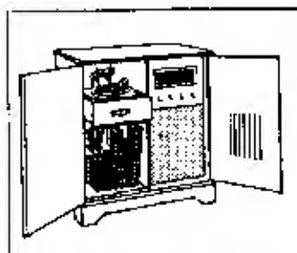

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